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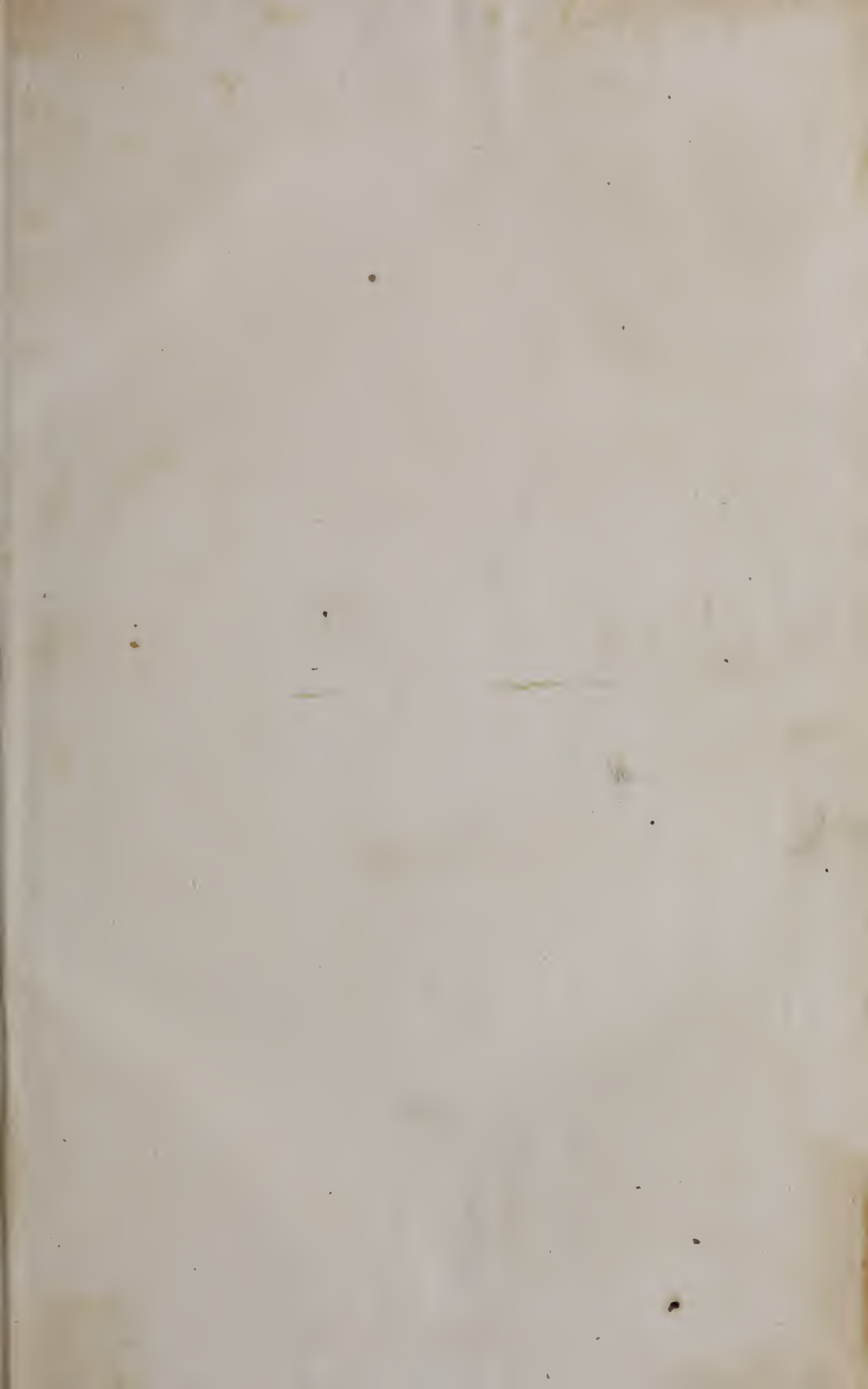
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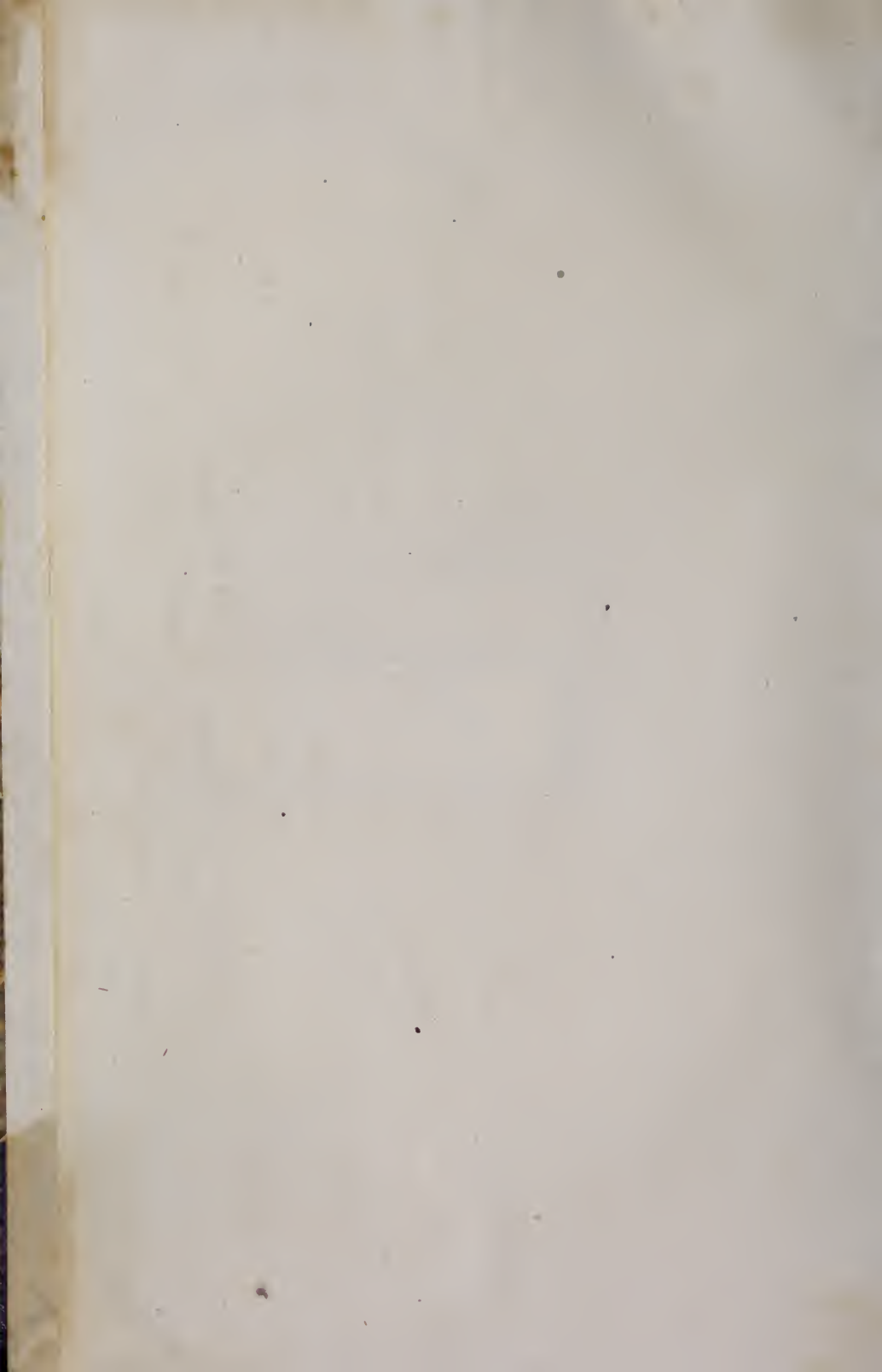
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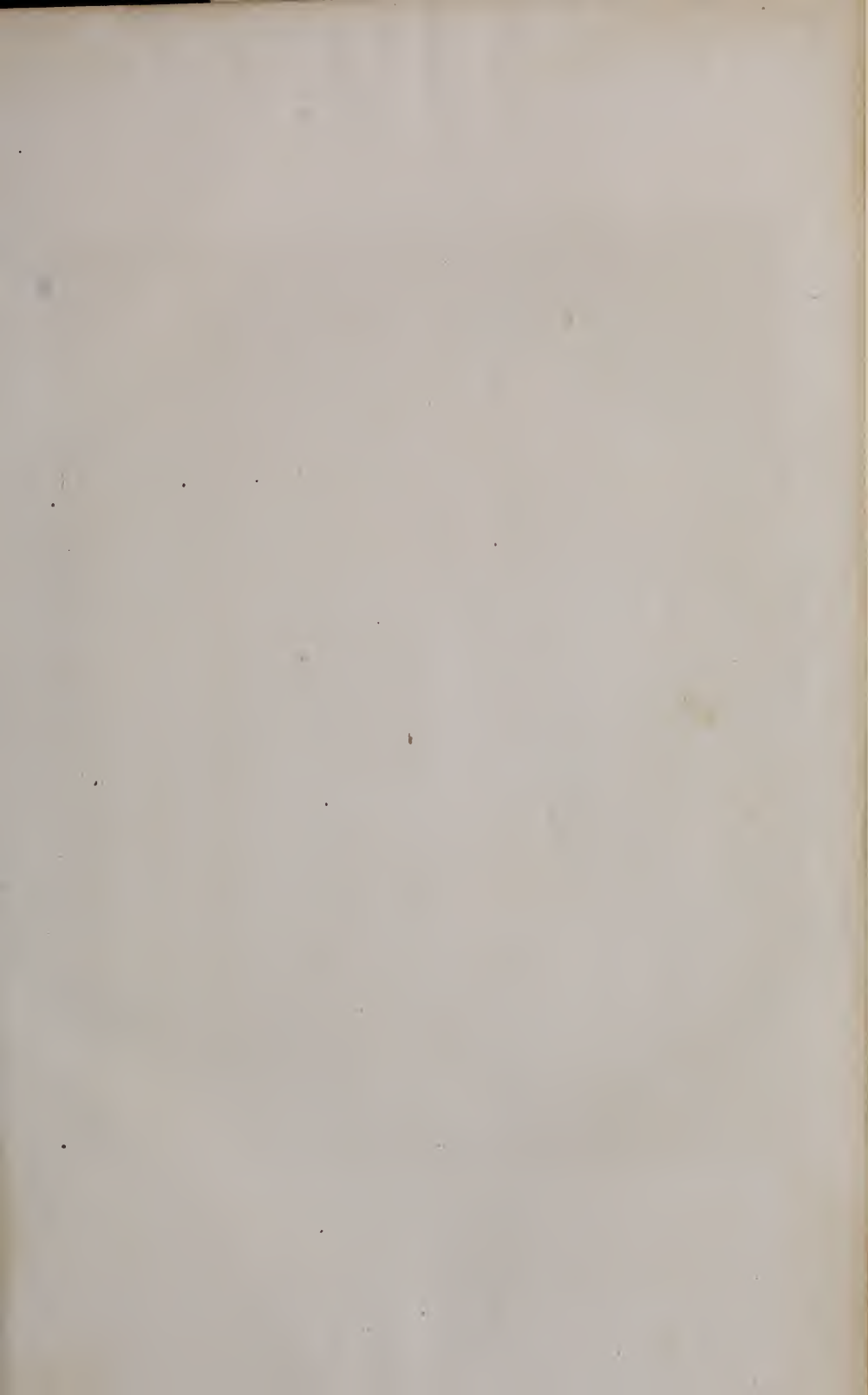
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AUGUST, 1854.

No. 8.

RELIGIOUS LIBERTY—ARCHBISHOP HUGHES.

IN our last number we engaged to take some notice of Archbishop Hughes' "Reply" to General Cass' Speech on the protection due to American citizens, when abroad, in their religious rights. We now proceed to fulfil that promise. In order to do so in a manner intelligible to our readers, we shall give a few extracts from the Archbishop's Reply, containing the gist of all that he says, and then our "Reply" to him.

The following paragraph follows the humble apology which the Archbishop makes at the outset for obtruding himself upon the notice of the public. It will show how *we* come to be involved in the affair.

"To my utter astonishment Gen. Cass thinks that his name was first brought into my letter without any cause or occasion having been presented on his part. I shall perhaps best discharge my duty in reference to this by giving a brief statement of the circumstances which I thought warranted me in using the name of General Cass. The circumstances were these: A man and his wife named Madaia had been arrested in Florence. They had been tried according to the laws of their country, and condemned to the penalty which the said laws had provided against persons offending as they had done. The report of their crime, as it reached the newspapers of England and America was, that they had been imprisoned merely for owning and reading their Bible. It was natural, and even honorable, that all men, whether Catholics or Protestants, should feel and manifest their abhorrence for the disproportion between the alleged crime and the positive penalty. A meeting of sympathy was convened and held in this city. The undersigned, with a view to learn the real facts of the case, attended that meeting. The speakers on the occasion vituperated the Pope of Rome, the monks of Italy, the friars, the Jesuits, and the Catholics everywhere. The only per-

son or party that was treated with a decent share of moderation was the Grand Duke of Tuscany. Towards the middle of the proceedings the following resolution, complimentary to General Cass as a bright particular star shining out from the dark heavens of human nature, which the orators had been describing, was proposed and carried by acclamation:

“*Resolved, 4.*—That this meeting firmly believes that it is the duty of the government of the United States to protect all our citizens in their religious rights while residing or sojourning in foreign lands; approves in the fullest manner of the noble attempt of a distinguished Senator from Michigan, (Gen. Cass,) to call the attention of the government to this important subject; and entertains the confident hope that this government will speedily secure to its citizens, by the express stipulations of *international treaties*, the right to worship God according to the dictates of their consciences, in every foreign land.”—N. Y. TIMES, Jan. 8, 1853.

“In view of the lampooning which all Catholics, from the Pope downwards, had received at the lips of the orators, it did strike me as somewhat strange that the above resolution should have been introduced. The question that arose in my mind was, ‘How came it there?’ The circumstance, however, seemed to me to be a sufficient reason for referring to General Cass by name in a letter which I wrote some time after. I have ascertained since, that the Rev. Dr. Baird, who might be called the chief conductor of the Madiai meeting, was found in a short time afterwards perfectly conversant with the proceedings going on in the Senate touching religious matters abroad. He is reported to have proclaimed in the Hall of the American Institute, in Baltimore, on the 17th February, 1853, that Mr. Underwood, a Senator, had done him the honor of reading his (Mr. Underwood’s) report on the subject referred to before reporting it to the Senate, and that he (Dr. Baird) approved of it. That report, if ever published, I have not been able to find, but I think it not improbable that such report would have been, in consequence of the reference of a petition from the Maryland Baptist Union Association, which General Cass had so eloquently recommended to the appropriate committee, in a speech delivered January 3, 1853, just four days previous to the Madiai meeting.

“The petition alluded to had reference especially to the condition of the Baptists under the Protestant government of Prussia. A reference to this subject is found in a Senatorial document published from the files of the Department of State, and designated S, Doc. 60. A letter from our Minister at Berlin, Mr. Barnard, dated Jan. 31, 1853, addressed to Mr. Everett, Secretary of State, gives an account of his poor success in attempting to obtain toleration for Protestant subjects of the Protestant government to which he was accredited. Taking this document in connection with what

has gone before, there would appear to be a perfect harmony of benevolent feelings among the distinguished persons connected with the subject, namely : Mr. Barnard, Mr. Cass, Rev. Dr. Baird, and Mr. Underwood. The truth of facts and the accuracy of memory among the parties is not by any means so perfect. Mr. Barnard pleads for subjects of Prussia, who are Protestants ; Mr. Cass for the religious rights of Americans who go abroad ; Dr. Baird for international treaties to secure such rights ; Mr. Cass not for treaties, but for an amiable, diplomatic, officious, and unofficial interference everywhere in favor of American religious rights ; and Mr. Underwood, as having covered the whole ground by previously reading his report to Dr. Baird, who approved of it even before it was submitted to the Senate."

On the subject of the right of Protestants to a Christian and decent burial in papal lands, the Archbishop utters the following sentences :

"Neither shall I utter one word of apology for the real or supposed crimes insinuated in his speech against foreign states, whether Catholic or Protestant, for their want of decent humanity regarding the burial of the dead within their limits. In all these states I take it for granted there are many things, as well as in this, which might be advantageously reformed. I would observe that Protestants sojourning in Catholic countries can hardly claim privileges which, if offered in their own, they would not choose to accept. They do not believe in prayers for the dead, and the attendance of Catholic clergymen at the obsequies of the departed has invariable reference to that belief. Neither do they believe in what Catholics call the consecration, by religious rites, of Catholic cemeteries. Hence in their own country they prefer to be interred in common ground, not consecrated. I do not see, therefore, any solid reason for its being insisted on that they should be buried in consecrated ground when they are abroad in Catholic countries, since the very idea of such things never enters into their minds in their native land."

The following paragraphs will give us some conception of the Archbishop's idea of Conscience, Freedom of Conscience, &c. It is easy to see, that he finds it to be quite convenient to turn away from the subject under discussion,—*Conscience and its exercise in matters purely religious*, such as the worship and service of God and the promotion of the welfare of our fellow men by imparting to them the blessed Gospel, in *obedience* to the command of the Saviour to *preach the Gospel to every creature*.

"There is no difference between General Cass' conception of conscience, as a moral faculty, and mine. He however betrays the rights and liberty of

conscience, as I understand it, by identifying this moral faculty with the outward actions, which are supposed to manifest its dictates from within. No civil government that ever existed has, or ever had, either the right or the power, physical or moral, to coerce or extinguish man's conscience. It is beyond the reach of government. They might as well attempt to pass laws regulating the exercise of memory, as regulating the decisions of man's conscience. This freedom of conscience, however, General Cass has identified with outward action, and on the other hand, by recognizing the rights of civil government to control the outward actions of men, he has betrayed conscience into the hands of the magistrate. All human law has for objects either persons, or things, or acts; and beyond these human legislation cannot go. Conscience, according to my distinction, does not come within the reach of law; but as understood and represented by General Cass, he hands it over into the domain of civil government, and confounds it with things over which that government has acknowledged rights and legitimate power of interference. I am bound therefore to vindicate the liberty of conscience in reply to the dangerous doctrines of General Cass.

"When the early Christians appealed to the Roman emperors through the Apologies of their Justins and Tertullians, pleading for liberty of conscience, they did not thereby claim to do all the good in outward actions which their consciences would have approved. They pleaded that they might not be compelled to do any act which the law of God and the law of their consciences had forbidden. At one time, for instance, some glorious confessor of the Christian name was called upon by the civil magistrate to offer sacrifices to the pagan Gods. He refused, because he had a higher law in his conscience. What then? He was put to death: he became a martyr. At another time some tender Christian virgin was required to sacrifice her chastity. She refused, and was sent to the wild beasts. In some instances, indeed, torture caused the Christian to fail and to obey men rather than God. But in all this, which is an extreme case, had the whole strength of the Roman empire power to destroy the "rights of conscience," the "liberty of conscience," the "freedom of conscience," in the heart of either of these glorious martyrs or this supposed apostate? Assuredly not. General Cass thinks that if the "sentient being" is exposed to physical sufferings, the freedom of conscience is in great danger, if not absolutely lost. Every one knows that this is an erroneous position. It is only when human weakness yields to sufferings in such circumstances that conscience asserts her highest power. The individual feels himself degraded in his own estimation. Conscience told him at the moment of his yielding to a sinful compliance, making his declaration contrary to hers, that he was a base hypocrite; and that same conscience did not fail to vindicate the sovereignty by her continued frowns and reproaches."

The following paragraph is remarkable for its setting forth, though not very clearly and fully, Rome's claim of supremacy for the Church over the civil powers, and the effect of the Reformation.

"I have been quite amused at the eloquent denunciations of General Cass, of absurd maxims and wicked pretensions on the part of civil governments, to control conscience, to dictate or prescribe to their subjects what they shall believe. In that part of his great speech, I have the pleasure to agree with him. It is probable, however, that he thought, as many of his readers will have thought, that he was denouncing Catholic principles. The fact, however, is directly the reverse. The jurist and the governments that fell under the weight of his own censure were of his own school. A brief retrospect of the condition of Europe both previous to, and since the Reformation, will make this point clear. All the States of Europe had been Catholic. The people of those States had but one religion; and that religion was older than their civil governments. Consequently, their civil governments never dictated to men what they should believe. And when General Cass speaks of the arrogance and impiety of civil governments dictating to their people what they shall believe or what they shall not believe, he makes, without perhaps being aware of it, an exception in favor of Catholic governments, down at least to the period of the Reformation. The civil laws of those countries were in many respects exclusive and intolerant. But then, since all, (for I might use the word all, though occasional exceptions arose,) were of the same faith, and had no desire to change, the laws were substantially innocuous in the absence of objects on whom they might be executed. Then came the Reformation. The Reformation resulted in the formation of States on the anti-Catholic or Protestant basis. In these the form of the new religion was determined on by the civil Governments."

As usual, the Archbishop has something to say about the abuses of religious liberty. We quote a paragraph.

"But in General Cass' view of conscience, there is no distinction, or but a fallacious one, between conscience acting for the individual, forbidding him to do an evil act, and conscience dictating to him to do good, or what he may think good, without regard to others, wherever he may find himself. If this principle were carried out, I fear that strange exhibitions of individual zeal would become very frequent. If the supposed American should happen to be a Mormon, he will have a right to carry out the dictates of his conscience in all countries. If he should happen to be a Mille-rite, visiting Rome, it shall be his privilege to pitch his tent in front of St. Peter's Church, then and there, under the protection of General Cass' doctrine, to speak and act according to the dictates of his conscience. He will

undertake to prove that the end of the world is at hand. And by applying "figures, which never lie" to the Book of Daniel, and of Revelations, and elucidating the subject still more, by exhibiting appropriate drawings of the big horn and the little horns, with various references to the number of the beast, descriptive of Anti-Christ,—prove clearly that his doctrine is right. In the meantime, it might happen that this supposed Anti-Christ, the Pope, would be looking down from some window of the Vatican, unable to interfere, lest his Government should be understood as violating the rights of American conscience as shadowed forth by General Cass."

We might make other extracts, but it is not necessary, we proceed to give our reply to the Archbishop. Here it is :

LETTER TO ARCHBISHOP HUGHES.

New-York, Monday June 19, 1854.

SIR: It was not until to day that I could find time to read your "REPLY TO GENERAL CASS," and your "SELF-VINDICATION," which have attracted so much attention. As you have done me the honor to bring my name into the paper which you have submitted to the public, I trust you will allow me to say a few words on that point, as well as on the great subject under discussion between you and the veteran Senator of Michigan. I begin with a brief historical notice or two, relative to the manner in which the agitation of this subject occurred : it is, if I may so speak, an effect flowing from two very different causes.

In the first place, it was extensively and deeply felt for years, that there was need of calling the attention of the General Government to the duty of protecting our fellow-citizens in their rights of conscience and worship, when residing or traveling in foreign lands, and of securing for their dead such a burial as the feelings of surviving friends might deem most appropriate and Christian. In the General Assemblies of the two largest branches of the Presbyterian family of Churches, the subject was discussed at their annual meetings in May, 1852, and Committees were appointed to report on it at the meetings of 1853. In the same year (1852) the "Maryland Baptist Union Association" addressed a memorial to Congress on the subject, which memorial was presented to the Senate by General Cass on the 3d of January, 1853. On that occasion, the distinguished Senator made a few remarks, eminently worthy of himself and of the subject, and certainly not of a nature to give offence to any man who is a friend to Religious Liberty. The protection for which he pleaded, was a protection of every American abroad, whether Protestant or Roman Catholic, Christian or Jew. At his instance the memorial was referred to the Committee on Foreign affairs.

In the second place, the imprisonment, for months, of FRANCISCO MADIAT and his wife, at Florence, for having read the Bible and endeavored to impart their religious convictions to such of their friends and neighbors as chose to come and hear them in their own hired apartment, and their condemnation, for that offence alone, to several years' imprisonment in the penitentiary, as well as other cases of a similar nature in the Duchy of Tuscany, in the same year, (1852,) had created no little astonishment and sympathy in the minds of many Protestants (and I am quite sure of some, and I would fain believe not a few, Roman Catholics,) in all parts of the country. In consequence of this a public meeting was convened under the auspices of the *American and Foreign Christian Union*, in Metropolitan Hall in this city, on the 7th of January, 1853, at which resolutions were unanimously and with the greatest enthusiasm adopted, expressing sympathy for the sufferers, invoking such influence as the President (Mr. FILLMORE) might deem it right for him to exert in their favor, demanding at the hands of the Government the protection of our fellow-citizens, when abroad, in their religious rights, and approving of the course General CASS had taken in relation to this important subject. To express sympathy for the MADIAT and procure their release from imprisonment, and to invoke the protection of the General Government in behalf of our fellow-citizens, when abroad, in their religious rights, and the weight of its moral influence in favor of religious liberty everywhere—such were the objects of that great meeting. You complain, Sir, that the Roman Catholics, of all countries, were abused on that occasion. This is certainly a mistake. The gentlemen who directed that meeting, (and you will acknowledge that I ought to know, for you do me the honor to call me its "chief conductor,") as well as the Society under whose auspices it was held, know too well the difference between the Hierarchy of Rome, and the people who profess the Roman Catholic religion, to allow themselves to abuse or speak unkindly of the latter.* Some very plain things were said (I admit it) of the Romish Hierarchy, of the poor, weak, Grand Duke of Tuscany and his master, Pius IX., but not of the Roman Catholic people in mass. Thomas F. Meagher and P. Lynch (I trust there are not only "a few," but many "more of the same sort,") are enough to forbid wholesale denunciation and abuse for any cause—much less such base injustice as Tuscany has been the scene of during the last seven or eight years. The most that was said even of yourself was to call upon you to act consistently with what you had said and written in praise of religious liberty on sundry occasions, and to come forward and lend your influence at head quarters, in behalf of two oppressed and persecuted, but worthy people.

An account of the proceedings of that meeting, together with a copy of the resolutions adopted, was forwarded to the President and both Houses of Congress, and were referred in the Senate, as were also the numerous me-

morials to which it gave rise, relating to the rights of our fellow citizens when abroad, to the Committee on Foreign Affairs; and Mr. Underwood of Kentucky, a member of that Committee, was charged with the preparation of the Report on the subject. Mr. Everett, at the request of President Fillmore, lost no time in addressing a letter to the Grand Duke of Tuscany, and I may say that this "official," and yet "unofficial," interference, was just the same sort of "half-defined, semi-national, semi-religious, semi-benevolent, semi-humanitarian, and semi-anything," to use your own remarkable phraseology, which you and your Irish friends besought the same President Fillmore, a year or two before, to employ in behalf of the Irish "patriots" who were suffering exile in Australia! Precisely the same, Sir. Precisely the same sort of influence which Mr. Barnard employed with so much success ultimately in Prussia—of which you do not seem to be aware—in behalf of the persecuted Baptists, the happy effect of which interference is now felt in the Duchies of Oldenburg, Mecklinburg, and other parts of Germany.

A few weeks later, having occasion to visit Washington City on business of importance, and with the view of attending the great meeting at Baltimore for the same objects, (which was held on the 17th of February, as you rightly state,) Mr. Underwood was good enough to read to me the Report and Resolutions which the Committee on Foreign Affairs had agreed to present to the Senate, and authorized me to state the fact to the meeting, which I did with much pleasure. As you have not seen Mr. Underwood's Report, I will engage that you shall receive a copy, either from Washington, or in the columns of the New-York Times. As I had no more to do with the preparation of it than you had, I may with propriety say that it is an interesting and Christian document, and that the resolutions are reasonable, and ought to be deemed satisfactory by all men who believe that our American people ought to be protected in their religious rights when in foreign lands.

Now, Sir,^s I wish to say that in this matter, from beginning to end, all who have taken any part in it have been actuated by but one single motive: it is the promotion of religious liberty. So far as relates to our fellow-citizens when abroad, we desire, that whether Christians or Jews, Protestants or Roman Catholics, they may be able to worship and serve God according to their conscientious convictions. We wish no advantage for Protestants over Roman Catholics in relation to this greatest of all rights—a right which we believe that all men hold directly from their Maker, and of which no man, no Church, no Government, may justly deprive them.

In this movement so truly liberal, so entirely Christian, so consonant to our American opinions, feelings and practices, one would suppose that we should have had the hearty concurrence of all good men. That our fellow-citizens should enjoy the right to worship and serve God in foreign lands according to their conscientious convictions, and to bury their dead with such

religious rites as seem to them most proper, is as reasonable a proposition as can be stated. As you had written and spoken in behalf of religious liberty in this country, as you had lauded the enjoyment of this great right which everywhere exists in these United States, when you were in Europe a few years ago, one would have supposed that you would have promptly lent to this movement the aid of your great influence. You had glorified quite as much as they deserved, and far more in the opinion of most well informed men, Lord Baltimore and his Roman Catholic colony in Maryland,—which was *not*, however, the *first* to establish the principle of complete religious liberty, that honor belonging to Roger Williams and his colony in Rhode Island,—and now you had a good opportunity to demonstrate, by your actions, the sincerity of that attachment to religious liberty of which you had vaunted so much in your orations and lectures. But instead of expressing one word of sympathy in behalf of the people who were suffering in prison, and at forced labor, for endeavoring to do what every man in these United States has the right, both from the laws of God and man, to do, and what, I may add, every man believes to be legitimately within the province of religious liberty; instead of lifting a finger to secure protection to the citizens of a country which you affect to call your “own,” with a zeal and even an ostentation from which most of those who have no higher claims than simple birthright would shrink, in their rights of conscience, when in lands unblest with that glorious religious freedom which exists here, you derided those that did. Not only, was Gen. Cass the subject of your vituperation, but also Mr. Secretary Everett, and even President Fillmore.

It is natural, Sir, for men to inquire into the reasons for such conduct on your part. And will you permit me to say, that intelligent men have been at no loss in coming to the conclusion, that they are neither more nor less than the two following:

1. As to the protection of Americans when abroad, in their religious rights, you have concluded that it was not a question in which American Roman Catholics need concern themselves; for there is not a Protestant country in the whole world in which, owing to the liberality in this respect which Protestantism has secured for it, they, though Roman Catholics, may not sojourn or reside, and yet be protected not only in their rights of conscience, as you define them, but also have their own worship if they desire it. This is actually true of Sweden, the most intolerant of all Protestant countries of our day. Roman Catholics, whether Americans or of any other *foreign* country, can have and do have their public worship without molestation, as I know, and as you know, even in Denmark, Sweden, Finland, and every kingdom and duchy of Germany. They are allowed to have it even in Russia, (not a Protestant country, indeed,) about whose intolerance the Archbishops and Bishops of your Church in France, Canada, and some other

countries, have found it convenient to say so much on the occasion of the present war in the East. "What then have American Roman Catholics to ask for, you may say, in relation to this subject? Do they not enjoy, thanks be to the more liberal principles of Protestantism, all that they can desire in Protestant countries where business or pleasure may call them to reside or to travel?" Precisely such answers did one of the Bishops of your Archdiocese, several priests, and sundry of the laity who had been advised by the priests, make, when recently applied to to sign a memorial addressed to Congress on the subject of protection, when abroad, in their religious rights. I shall not trust myself in the attempt to make any comments on *such* a spirit as this

I will advance a step further, and say, that not only is there no Protestant country in the world in which American Catholics may not only sojourn or reside, and yet enjoy all such rights as you, Sir, ascribe to conscience, and the right to worship their Maker publicly with such ceremonies as they prefer, without molestation, but, with the exception of Sweden and Finland and *possibly* Denmark among the Scandinavian countries, and two or three little duchies of Germany, they may, throughout the Protestant world, do almost everything they could wish to make proselytes to their Church from among the native population. This, my dear sir, is literally true, thanks to the generous spirit of Protestantism, which, although it may not have attained in all parts of its domain to that true liberality which the Gospel inculcates, has gone far beyond any other form of Christianity, and is still advancing steadily and surely. Would that I could say as much of Romanism!

Indeed, Rome has not much to ask for in the shape of religious liberty in Protestant countries. Perhaps she would even be sorry if the remains of intolerance and bigotry which disgrace some Protestant countries,—displayed, I must say, quite as much in some cases, and even more, in relation to dissenting Protestant sects as to Roman Catholics,—were removed, for it would deprive her of one of her grounds of reproaching Protestantism, or at least of rebutting, in some measure, the charges of intolerance which Protestants can make with a hundred-fold more force against her. You, my dear sir, understand this species of theological strategy perfectly, if we may judge by the frequency with which you refer to the memorable affair of the burning of the Ursuline Convent, near Boston, by a mob who probably cared not a straw whether it was a Roman Catholic institution or not, some twenty years ago, when you wish to break the force of the charges of Protestantism against the innate, never-changing, never-ceasing monstrous intolerance of the Roman Catholic Church, or rather *the Romish Hierarchy*, for I fear to employ the word *Church*, lest I should do injustice to many worthy persons who are as much opposed to intolerance and persecution as I am.

I have spoken of one reason which has influenced your conduct and that of the Romish Hierarchy in this land, in reference to the subject of which I am here speaking,—that of securing, by treaty or otherwise, the protection of our fellow-citizens when abroad, in their religious rights.

2. I now proceed to the second. It is this: *The true doctrine of religious liberty has never been held by the Church* of which you call yourself an “humble prelate.” How then can you either hold or advocate that doctrine? It is true that you have written and said a good deal about religious liberty, and some have been led to believe that you really hold that doctrine. But they are mistaken. The religious liberty you have lauded, is the liberty in Protestant countries for Rome to do what she pleases to spread her dogmas, and if possible gain the ascendancy. That once done, and well done, where would be religious liberty? Let every country where Rome has such ascendancy, answer that question. In a few countries where Rome has apparently the ascendancy,—as for instance, Belgium, Sardinia, and New Grenada,—there is a good measure of religious liberty; but not from Rome, or with her approbation, was the boon acquired, but in spite of Rome, as is well known. In Belgium the government has had to contest every inch of this ground with the Jesuits. In Sardinia there is now, and there has been for six years, a tremendous struggle; and two of the Archbishops and several priests are in exile for resisting the truly liberal course of the government in regard to this subject. And as to New Grenada, your friend, Archbishop Mosquera, certainly told you, when sharing your hospitality on his way to Italy and the grave, what opposition he and other prelates made to the course of the government in separating the Church and the State.

There is a passage in your reply to Gen. Cass, which is somewhat obscure, but very remarkable and significant. It is that in which you attribute to the Reformation the fact that human governments have undertaken to legislate on religious liberty and other religious subjects; saying truly, that up to that epoch there had been a very different state of things throughout Europe, inasmuch as the Catholic Church prevailed throughout its extent, and regulated all such subjects. With the exception of the little mistake of giving the *Roman Catholic Church* (for *that* is the Catholic Church you mean) such an extent when you know that Russia in Europe—in all of which, excepting its western border, the Greek Church was and still is the prevailing form of Christianity, and certainly is no part of the *Roman Catholic Church*, from about the middle of the ninth century,—is considerably larger than all the rest of Europe, you were not far from the exact truth. The Roman Catholic Church, with a man at the head of it who claimed to be the *Vicar of Christ*, and to have the right to dispose of Kings and Kingdoms, Rulers and the Ruled, very much as he pleased, did for the better part of a thousand

years legislate on and manage all such questions as had even the slightest verging towards religious liberty. Alas, for Rome, the Reformation did terminate those halcyon days so far as a large portion of Christendom is concerned. Rome has not ceased to mourn over the dreadful evils which have flowed from the Reformation's taking man from behind the priest and the Church and setting him before an open Bible, and telling him that he must believe no priest, no Church, unless they speak according to the Word of God; and that in the Day of Judgment he must answer for himself in regard to all the deeds of this life: no priest, no Church, no Government, being allowed to stand between him and his God, on that solemn occasion, and answer for him. Certainly, the Reformation *did* make a great change—even a Religious Revolution—in the world, nor is it half over yet.

Rome loves not religious liberty, nor is it wonderful, for it has been fatal to her claims. There are *eighty-five millions* of people *to-day* in the world who would be bowing their necks to her yoke if it had not been for this great principle. A year or two ago the *Rambler*, one of the Roman Catholic journals of England, used the following language:

"Religious liberty, in the sense of liberty possessed by any man to choose his own religion, is one of the most wicked delusions ever foisted upon this age by the father of all deceit. The very name of liberty, except in the sense of a permission to do certain definite acts, ought to be banished from the domain of religion." * * * * "Shall I hold out hopes to my erring Protestant brother that I will not meddle with his creed if he will not meddle with mine? Shall I tempt him to forget that he has no more right to his religious views than he has to my purse, or my horse, or my life-blood?" This passage was quoted and approved by several, if not all of the Roman Catholic journals in this country, and among them, if I remember rightly, by the *Shepherd of the Valley* and the *Freeman's Journal*. *Vu et approuvè par moi*, seemed to be the form of the *imprimatur* of their editors. Is it to be wondered at that such journals find but a limited and uncertain support? The editor of the *Shepherd of the Valley* has just given his *vaedictory* to the world. It speaks well for the Roman Catholics of St. Louis and the State of Missouri, that they are not willing to read such atrocious doctrines as that conveyed in the above given extract. If anything is plain from the Word of God, it is that man is accountable to his Maker alone for his religious belief and practice. God has nowhere given the right to any man, any priest, or any Church, to take their fellow-men by the throat and say: "You must believe as *we* tell you, or be damned." It is easy to talk about the *abuses* of the doctrine of religious liberty, but with all the abuses which may flow from it, it is infinitely better than intolerance and oppression.

It is not difficult to perceive why *you*, my dear Sir, could see nothing wrong in the Grand Duke of Tuscany's punishing, by long imprisonment,

the MADIAI for reading the Bible in their family and to their friends, and endeavoring to bring their friends to the knowledge of what they conscientiously believed to be the Truth. What right had *they* to be doing any such thing! Ignorant creatures, they ought not to presume to understand the Bible, or to think differently from the Church, or to do anything but what the Church commands them to do!

Nor is it difficult to see why you advanced such a sophistical and, I must say, Jesuitical (pardon me the word) view of conscience and its rights, as you did in your letter about the "MADIAI Meeting," some sixteen months ago, and as you have recently done in your "Reply" to General CASS. You would confine the rights of Conscience to the bare holding of one's own opinions on the subject of religion and the worship of God in the heart, or, at most, in the closet. Shut up in this little fortress, you consider Conscience invincible, and even almost unattackable. Indeed! And why, then, has Rome so often employed the rack, the gibbet, the sword, the fire, to make those whom she calls heretics, confess and recant their religious opinions? Really, if it were not that I desire not to be uncivil, I would say that such a view of Conscience as you have given, so defective in its nature, so contrary to the Word of God, which requires proper outward acts of worship and a sincere confession of the doctrines of the Saviour, just as clearly as it demands that the inward feelings of the heart be right!—so apologetic of Spiritual Despotism on the part of the State, or rather of the Church,—was an insult to Conscience and its Author and Lord, as well as to humanity. But I will not discuss this point further. I prefer to refer you to the admirable editorial article in the NEW-YORK TIMES of last Saturday, which is a complete demonstration of the unsoundness of the positions which you have affirmed and re-affirmed in the two documents to which I have referred. I cannot conceive why you have advanced such sentiments, if it be not for the purpose of preparing the minds of this nation for that day which you profess to believe to be approaching,—though still distant,—when Rome shall have gained the ascendancy in this glorious land. It is kind in you, and I, for one, thank you sincerely for undertaking to show us *how* Rome expects to prepare the mind of this people for submission to her domination, with all its horrors of intolerance, persecution and blood, when the day arrives! Yes, *when* it arrives!

In conclusion, I must call your attention to one passage in your reply to General CASS, in which you speak so slightly, almost sneeringly, of Protestants having any concern or solicitude about the burial of their dead, when in foreign and especially Roman Catholic countries. You seem, Sir, to think that because Protestants neither pray for the dead, nor consecrate their cemeteries after your fashion, they might as well throw their dead into the fields, or bury them anywhere, just as they would a carcass of a brute

beast. This is not your language, but it is your meaning. Let us look at it a little.

Protestants, it may be affirmed as a general statement, are as desirous as Romanists or any other people can be, of burying their dead in a decent and becoming manner. Affection as well as religion causes them to have such desires. And though they do not pray for the dead, either at funerals or at any other time, (as the Roman Catholics do, and that in a *dead* language,) they deem it to be eminently proper to have religious services—reading of the Word of God, exhortation, prayer—at funerals, not for the benefit of the dead, but of the living. They deem such services, properly conducted, as peculiarly calculated to console and sustain and guide the afflicted and bereaved relatives and friends of the deceased. And most certainly their services will well compare with those which the Roman Catholic Church performs on such occasions. And as to their *cemeteries*, or burying-places, Protestants, though they may not consecrate them with such ceremonies as Rome employs, or with any special services at all, (though it is not uncommon to have something like a religious setting apart of the spot when prepared and enclosed,) regard them nevertheless with much veneration, and consider them as sacred places. Their burials are conducted with incomparably greater decency than one sees in Romish funerals, and especially in Papal lands. What a contrast, my dear Archbishop, between the graveyards or cemeteries in the Protestant countries in Northern or Protestant Europe, and in Southern or Roman Catholic Europe! Why, Sir, a cemetery in Denmark, Sweden, Holland, Germany, Switzerland, is generally a most delightful spot, with its beautiful flowers, shrubbery, its walks, and its monuments. And the funeral services performed in them are beautiful and touching in the extreme. The human body is deposited in the grave with affectionate propriety and seriousness and hope.

But go down to the Roman Catholic countries in the South of Europe! See how the dead, especially the *dead poor*, are carried to the grave and thrown into it, just like dead beasts, after a hastily and often irreverently-said Mass. Why, I have been in the Campo Santo, at Naples, and seen twenty or thirty bodies of men, women and children thrown down, in one day, into the same pit, most of them as naked as when they were born! And Naples, you know, is a very Roman Catholic city. But it is not necessary to go so far as Italy. It will be quite sufficient to stop in Ireland. And how shall I describe what I myself saw there, in the graveyards—yes, in Rome's "consecrated" graveyards? Human bones strewn over the ground in all directions! Some of them recently exhumed, (to make place for a new tenant of the grave,) and still retaining portions of decaying flesh and hair! Never in my life have I seen anything more painfully disgusting than I witnessed in a graveyard some two miles west of Galway, I think it was,

in the month of August, 1851. Similar scenes may be seen in Cuba, at Matanzas and other places. But I turn from the painful subject. I pray you, my dear Archbishop, never to say another word that can call up a contrast between Romanists and Protestants on the subject of their funerals and cemeteries.

One word more. I know there is a great deal of profaneness in Protestant countries, but I have never been so much shocked by profane language, or what I would call *desecrating* language, as I have been in Papal countries. It is quite enough, in my opinion, to call church-edifices by the names of the Deity, but how many *bridges* I have seen in France called "*The bridge of the Holy Trinity*," "*The bridge of the Holy Ghost*," &c. There is a hospital in Paris called the *Hotel Dieu*! Hospital of God! I have been in many a street which might be said, if one judged of them from the reputed wickedness of the people, to lead to hell; but I never saw in a Protestant country a street, in a capital city, called *Hell* (*l'Enfer*), as may be seen in Paris. Above all, I have never seen in any Protestant country a species of wine bearing such a name as one which the vicinity of Naples furnishes, and calls *Lagrimæ Christi*! *The tears of Christ*!

But I have done; I can only say that however widely I may differ from you or any other man on the points stated in this communication, I desire ever, in combating what I deem to be errors, and even most dangerous heresies, to entertain no feelings but those of kindness and respect for all men.

R. BAIRD.

THE NEW-YORK TIMES ON RELIGIOUS LIBERTY.

We give entire the editorial article of the New-York Times of June 17th, to which reference is made in the foregoing reply. It is well worthy of a careful perusal.

"One of the leading points which the Archbishop attempts to sustain in his late letter, is the distinction between the positive and negative offices of conscience. If the civil power, thinks the Archbi-hop, undertakes to compel a man to say or to do anything against his conscience, it violates its own trust, and outrages personal rights. But, at the same time the civil power, according to the Archbishop, may lawfully restrain the outward expression of conscience, if it considers such expression to be hostile to the interests of society. We understand the Archbishop to advocate the idea that Government is not competent to enjoin an action upon any man's conscience which he supposes to be sinful; nevertheless, it is competent to prevent him from obeying his conscience in the form of external conduct, if it regards his conscience as wrong. This obvious design of the Archbishop's argument is, to

draw the line between positive command and negative restraint. Let us see how his philosophy, reduced to practice, will work.

"A sincere Protestant, visiting one of the bigoted Papal countries of Europe, desires to worship God there, according to the dictates of his conscience. He holds a public meeting, reads the Bible, preaches its doctrines, What now? The civil power is offended; the man is arrested and thrown into prison. His Protestantism is the ground of punishment; his conscience renders him obnoxious to the law. Here, then, is a positive penal restraint on conscience, in its simplest relation to God. And how can any Government escape guilt if it comes, in this way, between man and God? The only point to be determined is, whether conscience keeps on its own ground in such an act of worship. Is it worship *per se*? But this is not the foundation on which the Archbishop's argument, by inference, puts it. Any outward exhibition of conscience, according to that argument, is a matter for civil cognizance, and the State has, in every case, the authority to determine the exact nature of the worship. Where then, is the practical difference between a positive compulsion on the part of the civil power, whereby a man is made to commit sin, and such a prohibition of worship as requires him to sacrifice his conscience by avoiding the public service of God? A duty not discharged is just as much of a sin as an evil committed. If the Government is able to prevent the former, why has it not the authority to prescribe the latter? The necessary result in both instances is precisely the same.

"The Archbishop acknowledges the sanctity of conscience as a *sentiment* or *sense*. It is a personal property—an individual faculty—that belongs to man in his relation to God. But the moment that conscience ceases to be a private thought, a power within the soul, and embodies itself in outward acts, the State can step in and exercise control. On this theory, what is the use of a conscience? What scope has it? What sphere of activity? How can it demonstrate its motives, aims and purposes? One of two things must happen. Conscience must either abandon practical life altogether as a self-directing agent, or it must consent to yield itself up to the supervision of the State. There is no other alternative. Agreeably to this view then, there is no such thing as positive liberty of conscience in outward action. It is all absorbed in the government. But this opinion is ridiculously inconsistent with itself. For it admits the sacredness of conscience in the mind as a faculty, but denies that sacredness to belong to the mind in action. If a man will keep his conscience to himself—imprison it in the monastery of his own soul—treat it as a cloister thing—it is a very noble property. But let him bring it out into sunshine and air—let him speak it forth on some Austrian Sunday—let him act it in some deed of benevolence, or deliver it in a sermon, and forthwith he is amenable to bayonets and dungeons. Capital logic, this! If translated into other matters it might read, that the eyes are beau-

tiful organs, but you must not use them out of doors. The tongue is a useful member of the body, but it is shocking to articulate with it; and the hands are clever tools, but let them hang down still and stiff at your sides—they must not touch a single external object.

“The true doctrine of conscience in respect to its outward and active offices, is altogether omitted by the Archbishop. If conscience is the faculty that he admits, then it is related to all the details of life, and must exert itself in them. If it is pre-eminently the religious sense, then it must have complete jurisdiction in all matters purely and thoroughly religious. Acts of worship are not in themselves civil acts. They are not based on civil rights, but on natural rights. They are not the offspring of conventional charters, but founded in the inherent nature of man. They are before Government and above Government. If conscience confines itself simply and entirely to these acts of worship, it is beyond the legitimate scope of any human Government, just as much as Archbishop Hughes would have the faculty itself beyond the Government. Let it forsake its own ground as a mere religious power, and invade the domain of civil rights—let it trench on the conventional laws of society, that have been wisely ordained to erect barriers against the inroads of selfishness, avarice, and tyranny—let it, in other words, cease to be a religious principle, and take its place among the champions of earthly prerogative and secular authority—and it at once ceases to have its former divine sanctity. By changing its position, it has changed its character. Under such circumstances, any Government would have a right to interdict its officious and perverted exercise. The same reasons that would induce it to reverence conscience so long as it adhered to its own original ground as a simple religious principle, would require it to punish conscience if it assumed authority in the secular province of civil law.

“But this is just the issue between Romanism and Protestantism. Romanism insists on prescribing outward forms of worship, through which personal conscience shall manifest itself. The religion of the State is the embodiment conscience shall assume. On this point it is dogmatic, unyielding, tyrannic. If men will not worship according to its creed, they shall not worship at all, except so far, indeed, as it may be induced, by considerations of policy, to set aside its arbitrary claims, and *allow or tolerate* the nuisance. Our doctrine is the reverse. We hold that every man is entitled by nature, by divine endowments, to worship God as he pleases, where he pleases, how he pleases. We hold that so long as it is worship, whether public or private, on Sabbath or on Saturday, no civil authority has any legitimate control over the matter. It is altogether a question for the man as a man, and not for the citizen as a citizen, to settle. It is not his privilege because he is an American or an Englishman, but his right, born in his blood and bred in his life, because he is a human being, a moral agent, a creature of immortality.

"Archbishop Hughes' letter has certainly great merit as a Jesuitical argument. It selects its points of attack, and makes the most of an onset it can. It is particularly good in pushing the supposed Protestant doctrine to extravagant lengths, and then indulging a sly smile at the hypothetical entanglements. It saddles the social and civil enormities of Mormonism on the Protestant idea of Liberty of Conscience, and gravely assumes, with a most parsonic face, that this is a fair result of freedom of religious thought. If the wily Archbishop had not just then been off his guard, he might have seen that Mormonism claims to be a State as well as a Religion—that it is a social organization, no less than a system of worship—and on this account, is much more similar to Romanism than to Protestantism. But why take the ultraism of a doctrine for the doctrine itself? Why confound the use and abuse of a truth? Mormons and Protestants both claim liberty of conscience. But what of that? Does it follow that both rest upon the same basis, and seek the same end? Balaam and Jesus Christ both rode upon an ass, but is it a necessary inference, that Jesus Christ was a Balaam?

"Archbishop Hughes has found it very convenient to be silent on some vital points. Whenever the stream of his fluent pen reaches an open landscape, it spreads out in wonderful fullness and beauty, but the lake-like river soon contracts, if there be any rocks ahead. A thread of water is then quite enough. If he is an American citizen, why did he not utter himself like one, in clear, broad, unmistakable language, as to the natural, inherent, inalienable right of every man, because he is a man, to worship God anywhere and everywhere, as his private judgment dictates? Why all this cutting and trimming between the doctrines of his church and the doctrines of the Declaration of American Independence? Why this shirking of the main issue for collateral skirmishing? The next letter he writes, we hope that, instead of taking a hatchet and chopping away at the poisonous vines which have twined around the oak of religious freedom, he will be manly enough to show the axe that mother church lays at the root of the tree. The fair inference from his five columns and a half is, that he considers the exercise of personal conscience in external acts of worship as a matter for human legislation—a local matter—a conventional matter altogether. But he has not shown the courage to avow it boldly and fearlessly. If we are to fight out the matter by logic and argument, let us have daylight statements for it, and not the fading twilight, in which swallows catch insects, or the glimmering starlight, in which beasts of prey seize their victims."

REV. DR. FULLER'S REPLY TO ARCHBISHOP HUGHES.

The Rev. Dr. Fuller, of Baltimore, a distinguished minister of the Baptist church, and author of the Memorial of the *Maryland Baptist Union Association*, of which mention has been made, has pub-

lished in the *Baltimore American* a Reply to Archbishop Hughes, which we should be glad to give entire if we could. We cannot forbear to subjoin the portion of it which so ably exposes the Archbishop's defective view of conscience, and effectually answers his prating about the abuses of religious liberty.

"The ends of civil government are manifest. It is ordained to protect the persons and estates of the citizens. It is for a temporal purpose. Religion has to do with another world—with spiritual things. These two objects are entirely distinct. Those who are entrusted with the government, are not entrusted with religion. They are seldom fit to have such a duty confided to them; or if fit, God has made every man accountable to Himself, and Himself only, in matters of religion. All this is self-evident to American citizens. But Archbishop Hughes places the authority of civil government over religion, on the same footing with its supremacy over commerce or trade. 'Does General Cass mean to say, that because it (religious liberty) suited us, all other nations must adopt it whether it suits them or not? As well might England say, that because it suited her finances to adopt free trade, all other nations must do the same.' That is to say, governments have the same right to impose restraints upon religious worship which they have to regulate a tariff and establish the revenue.

"I will only add here, these views of spiritual freedom are not only maintained, but it is affirmed that this was the only liberty for which the early Christians contended. They only pleaded, he says, 'That they might not be compelled to do anything which the law of God and the law of their consciences had forbidden. At one time, for instance, some glorious confessor of the Christian name was called upon to offer sacrifices to the Pagan gods.
* * * At another time some tender Christian virgin was required to sacrifice her chastity.' This, we are gravely told, was all the freedom which the first Christians sought, and this is the freedom which we are to seek. If an American citizen is allowed to think in the recesses of his bosom, and is not required to do any act forbidden by God, let him rejoice in his liberty! Apostles and martyrs desired no more. If an American lady is permitted to indulge her thoughts and not compelled to become a prostitute, let her be grateful for her liberty! The heroines of the Bible sought no higher privilege. O, but if those 'early Christians,' apostles, and confessors, and martyrs could speak, they would rebuke this libel upon their truth and loyalty to Jesus. And surely he never drew his first breath in this land who thus interprets freedom of soul, and would propose such models for our imitation.

"To sustain his assertions as to the low views which the early Christians entertained of religious liberty, Bishop Hughes refers to the Apologies of

Justin and Tertullian. To these Apologies I at once and confidently appeal. They utterly refute the calumny. Justin presented two addresses to the emperor, and Tertullian one; and both plead for the right to worship and serve God freely, according to conscience. The object of these Apologies was to vindicate the Christian religion and to secure for Christians freedom from persecution for their worship. Nor were these applications in vain. Heathen emperors granted privileges which are now denied in Europe by kings and rulers miscalled Christian.

"The best, the only authentic Church History is in the Bible. It is the 'Acts of the Apostles.' And what are the rights which the early Christians asserted, according to this inspired record? Is it only liberty to exercise the intellect and not to be coerced to deeds of idolatry and vice? By no means. On every page we find those inspired men claiming the very right for which we now plead—the right to worship God according to their consciences. Nay, they went much further. They asserted their right to speak and preach boldly in the name of Jesus. In Jerusalem, between them and the Sanhedrim, and wherever they traveled, between them and the governments, the whole controversy turned upon religious liberty. The Sanhedrim and the rulers seeking to abridge that liberty, and the disciples rejecting their authority, exclaiming, 'Whether it be right to hearken unto God or unto you, judge ye.' 'Who art thou that judgest another man's servant?' 'To his own master he standeth or falleth.'

"Those who presented the Memorial to Congress entertain the same views of religious freedom which the Apostles held, and which were most dear to all Christians until Christianity became corrupted by the union of Church and State. The Archbishop has referred to Tertullian; but what does he say? '*Humani juri et naturalis potestatis unicuique quod putaverit colere. Sed ne religionis est cogere religionem quæ suscipi sponse debet non vi.*' 'It is the natural and civil right of every one to worship whatever he may choose. Nor is it the office of religion to force religion, which must be received voluntarily, not by force.' This is the very right which the Memorial seeks to secure, and the two arguments urged against it scarcely deserve the name of sophistries.

"First, it is said that the liberty of conscience is only the right to judge of the character of actions, and 'is beyond the reach of governments. They might as well attempt to pass laws regulating the exercise of memory as regulating the decisions of man's conscience.' Here is one argument; but what has it to do with the object for which Congress has been memorialized?

"It would not be difficult to prove that spiritual despotism has sought to regulate even the decisions of man's conscience, and that men have been murdered as heretics for the inward exercises of their souls. But freedom to worship God is much more than freedom of thought and opinion. The

Gospel demands not only the heart, the inward homage, but the external profession and obedience. Christianity has its ordinances, its external observances, and to punish for obeying these is as tyrannical as it would be to inflict penalties for the inward processes of thought. Jesus requires not only 'faith in the heart,' but 'confession with the mouth.' His disciples are not only to believe, but to be baptized, to meet and partake of the Supper, and 'not to forsake the assembling of themselves together for worship.' What mockery to proscribe and imprison men for obeying these precepts according to their conscientious convictions, and then to pretend that liberty of conscience cannot be infringed. Would our Roman Catholic fellow-citizens be satisfied if the liberty of conscience guaranteed in the constitution of the United States were thus construed? Would it not be an insult to them and to all decency? 'No man, nor angel,' says Milton, 'can know what acts of worship are pleasing to God except He reveal them.' When revealed, however, it is our first duty to obey. And who knows not, that in all ages it has been against this visible homage and obedience that persecution has been leveled. Again and again, have martyrs been told that the heart was all, and exhorted only to abstain from the outward acts of religion. But they have repelled this pernicious falsehood, and true to conscience, and truth, and God, have welcomed death in every form rather than be recreant to Him who says, 'Whosoever shall confess Me before men, him shall the Son of Man also confess before the angels of God. But (*the only alternative*) he that denieth Me before men shall be denied before the angels of God.'

"I pass now to the other argument. It is, that if religious freedom be more than the right to think, then we are asking too much: we are pleading that American citizens may have the right to preach everywhere their opinions, and thus even to assail the religions which are established in other lands. Bishop Hughes says:

" 'If it should happen to be a Millerite visiting Rome, it shall be his privilege to pitch his tent in front of St. Peter's Church, then and there, under the protection of General Cass' doctrine to speak and act according to the dictates of his conscience; he will undertake to prove that the end of the world is at hand,' &c. &c.

"Now, as freedom peacefully to worship God and to obey the ordinances of Jesus is one thing, and the right of aggression and propagation another thing, it is enough for those who have petitioned Congress, simply to say, that all this reasoning is wholly irrelevant—a mere evasion of the question. Let our citizens in foreign lands be permitted to erect churches, to assemble for worship, to observe the Christian ordinances, to marry, and bury their dead with their own religious forms, and let them be protected in these privileges. That is what we ask. That it was to be asked, is a disgrace to the nineteenth century, to the Christian name, and to humanity.

And that a Christian bishop should assail and abuse a Senator in Congress for advocating, in his place, this privilege for American citizens, is a thing that I will not believe that Catholics themselves, if they are American citizens, can be brought to commend.

"Lest it should be supposed, however, that we Protestants see any force in this logic of Archbishop Hughes, let me consider it for a moment; and what is it but the stale sophistry of reasoning against a thing from its abuse?

"In his Encyclical letter of 1832, the Pope declares that liberty of the press is 'never to be sufficiently execrated,' and that 'unbridled liberty of opinion' is 'that pest of all others most to be dreaded in a state.' The Archbishop of course will not complain if I suppose that between the Pope and himself there is no difference of opinion on these points. And I presume his defense of views so abhorrent to Protestants is to be found in the arguments of his letters. He will say that such liberty may be abused.

"Now, passing the freedom of the press, I maintain that full liberty of religious opinion,—yea, full liberty to preach and advocate religious opinions,—is a right which should be accorded to all men, and with which governments have nothing to do so long as those temporal rights, which governments are appointed to protect, are not violated. In confining the ends of civil government to temporal objects, let it not be supposed that I compare them to spiritual things. But government is not organized to regulate spiritual things. The banks, the railroad companies, and other organizations, are contrivances for certain specified objects; and they will best accomplish these ends by attending to the office for which they were created. It is so with civil government. It is an apparatus for temporal ends; and it will best subserve its design by adhering to the purposes for which it was ordained. Banks, railroad companies, and other corporations, may furnish facilities to those who are propagating religion; but they have nothing to do with settling theological questions. And so with the state. It may indirectly aid, it ought to protect the citizen in his religious rights; but it has no more authority than the bank or railway company to prescribe religious creeds or forms.

"It is just nothing to reply, that if the state be not sovereign over religious matters, then licentiousness, and infidelity, and a thousand abuses, may be rampant. Be it so, what then? All liberty may be abused, and civil liberty is constantly abused. If one sort of freedom is to be extinguished for fear of its abuse, so must all sorts of liberty; and thus arguing against a good thing because it may be abused, it will follow that absolute despotism is preferable to free institutions.

"Admit possible abuses of religious freedom; better bear them than inflict the blight and curse of religious bondage, the subjection of the immortal soul to czars, and kings, and rulers, who are generally of all men the

least fit to regulate or even comprehend spiritual truths; and who have constantly prostituted religion into an instrument for the gratification of their own passions.

"But in reality, those who advance this shallow sophistry greatly exaggerate these possible abuses. The most 'unabridged religious liberty' can never scourge the earth with a tithe of the evils which have been perpetrated, and are now perpetrated, by religious tyranny; a truth which finds its prompt and complete confirmation in the history of these United States compared with the history of Europe.

"What in effect are these dangers?" "What?" exclaims the author of the letters. 'Why the Millerite will pitch his tent in front of St. Peter's at Rome' and 'undertake to prove that the end of the world is at hand.' Well, and what is there so dreadful in this? If our Millerite be wrong, surely there are *ecclesiastics* enough in Rome to refute him. If he be right, may it not be a mercy to a population so vicious, as we know that of Rome is, to be admonished that 'the day of the Lord is at hand,' and be warned 'to flee from the wrath to come?' But hold, replies the Archbishop, this Millerite may not stop there. The Bishop adds:

"He may by applying 'figures which never lie' to the books of Daniel and of Revelation, and elucidating the subject still more by exhibiting appropriate drawings of the big horn and little horns, with various references to the number of the beast descriptive of Anti-Christ, prove clearly that his doctrine is right. In the meantime, it might happen, that this supposed Anti-Christ, the Pope, would be looking down from some window of the Vatican, unable to interfere lest his government should be understood as violating the rights of American conscience as shadowed forth by General Cass."

"Well, grant even this, still what then? If the preacher be in error, cannot the Head of the Church, the successor of Peter, imitate Peter, and expose the ignorant ranter. Crowded as Rome is with ministers of religion, the truth would at once be vindicated, and falsehood be placed upon an eminence of derision. 'Let truth and error,' says Milton, 'have a fair field, truth will never have anything to fear.' Would it be necessary, even in Rome, to interfere by physical violence lest it should be proved that the 'man looking down from some window' is indeed the Anti-Christ."

CONCLUSION.

And now we terminate this long notice of Archbishop Hughes and his Reply to General Cass. If any one should complain of our occupying so many pages of this number of our Magazine with the subject, our only plea in justification is its transcendent importance. Rome works insidiously among us, as she does everywhere else. Our

people *must* be made acquainted with her subtleties and plans, if we would defeat them. "Surely in vain the net is spread in the *sight* of any bird."—Prov. i: 17. It is only by enlightening the people on the nature and objects of Rome's movements, that we can hope to save our country from the dangers which threaten it from that quarter.

THE BLIND GIRL AND HER BIBLE.

Many years ago, said the Rev. Monsieur V——, when a student in the Academy of Geneva, I was accustomed to spend the long summer vacations, traveling from village to village, in my native France, preaching in the open squares the kingdom of God, distributing His holy Word to those who would accept it, and teaching from house to house the blessed Gospel of Jesus my Master. On such an excursion in the summer of 183—, I entered a little vine-hung cabin in the environs of Dijon. In its low, wide kitchen, I saw a middle-aged woman busily ironing, a boy yet too young for labor, and a girl of some seventeen or eighteen years, of a sweet serious aspect, plaiting straw. She did not raise her eyes as I entered, and, on a nearer approach, I perceived that she was blind.

Saying that I was one sent to bring glad tidings of good things, I began to tell them the story of Christ, His love, His sufferings, His death. They listened attentively, and tears rolled slowly from the sightless eyes of the young girl. It was indeed tidings, new and wonderful unto them; for like others of the simple peasantry of France, they were accustomed to sing sweet hymns, and murmur devout orisons to "blessed Mary, mother mild," while Christ and his salvation were hidden from their hearts. The next day and the next I visited the widow's poor cottage, and Jesus the good Shepherd, gave me new cause for thankfulness, in permitting me to guide both mother and daughter to the fold of peace.

Poor sightless Marie! how was she affected when I told her of Him who opened the eyes of the blind, and read to her how blind Bartimeus sat by the wayside begging, when he cried unto Jesus of Nazareth passing by, and received sight. Then an irrepressible longing, such as she had never known before, a longing for God's blessed gift of vision, seized upon the poor blind girl; not that she sighed to behold the blue heaven, or the golden light, or to look upon her mother's smile, or gaze in her young brother's laughing eyes. No, not these; but she longed to read the blessed words of Jesus, when He said, "Come unto me, and I will give you rest."

There dwelt then in Dijon a man of God, who had gathered around him a few blind, whom he had taught to read and work. I sought him out, told

him of Marie, interested him in her, arranged that she should come an hour every morning to learn to read, and procured for her a Bible with raised letters for the Blind.

You should have seen her delight as she started off next morning—a warm, bright August morning—one hand locked in her little brother's, and the other fondly clasping the precious Bible, to take her first lesson. Alas, poor Marie! it requires a delicate touch to distinguish the slightly raised surface and nice outline of the letters, and her fingers were hard and callous with the constant plaiting of straw. Again and again was the effort made, but to no purpose. But one day, as she sat alone, sorrowfully chipping with her little knife the rough edges of the straw, a happy thought occurred to her. Could she not cut away the thick, hard skin from her fingers, and then it would grow anew, smooth and soft, like the rosy fingers of a child? And so she whittled the skin from the poor fingers, heeding not the pain; was it not that she might read the Word of God? But the straw work could not cease; it brought bread, and the wounded fingers were slow to heal. When the reading lesson was tried again, warm drops trickled from the bleeding fingers along the sacred line. It was all in vain.

After the first bitterness of her disappointment, Marie strove hard to be cheerful. "God had opened the eyes of her soul," she said, "and ought she not to praise Him?" And the new Bible! Ah, surely she must carry it back; some happier blind girl might pluck the fruit from this tree of life, and find healing in its blessed leaves. And holding the dear volume near to the beating of her heart, she knelt by her white cot to pray: "Dear and blessed Jesus, who lovest the poor and openest the eyes of the blind, I thank Thee that Thou hast not hidden Thyself from a poor blind girl. And since I cannot read Thy heavenly words, I pray that Thou wilt whisper them into my soul, that my spirit may not be dark like my poor eyes. I can see Thee with my ears, dear Jesus, and Thou knowest that I love Thee, and love Thy holy book." And she touched the open Bible with her lips. O joy! To the soft lips, the slight indentation of the raised surface are clearly perceptible; they trace the sharp outline of the letters with unerring accuracy. With a low cry of joy, she passes line after line across her eager lips, she turns the leaf, the lips lose not their power. It is all clear, all easy now. The lips could do what the toil-hardened fingers could not—they could read.

A twelve-month after I visited Dijon. The low kitchen wore its old look, but what a beaming, happy face was Marie's, as she sat in her rude chair, her basket of straw at her feet, reading her beloved Bible. Blind, it was full of light. "N'est il pas heureux," she murmured in her rich, musical tones, "n'est il pas heureux de baiser ainsi les douces paroles pendant que je les lis?" "Is it not blessed to kiss the sweet words as I read?"

Dear eloquent lips, which the cold clay kisses now, told me this little tale, and I listened with starting tears, thinking how the poor blind girl would rise up in the judgment to condemn the many, who "having eyes, see not."

Reader, do you love the blessed words of Jesus, with a love,—heart-deep, heart-warm,—as did the poor blind girl of Burgundy?

THE CONTROVERSY AT UTICA, NEW-YORK.

In the latter part of last winter the conduct of a Romish Priest in Utica, of the name of Clark, who had received money from a very poor woman burthened with the support of three little children, was exposed and severely but justly commented on in one of the newspapers of that city. The Rev. Mr. McFarland, another Romish Priest, replied to this communication, in the same paper, the "Herald," over the signature of "M." and whilst attempting to defend his brother priest, really admitted the charge, but said that the money (one dollar) had been returned, with interest! Not content with this, he took occasion to harangue his people in the Church of St. John, on the Sabbath, denounced the Rev. Dr. Dickson, pastor of one of the Presbyterian Churches in Utica, as the author of the charges against the priest referred to—who had in the meantime left the city—and pronounced them utterly false! This statement having been reported the next day in the "Telegraph," another paper of Utica, Mr. Dickson was induced to address a "Letter" to the Rev. Mr. McFarland, in the Herald, on the 16th of February, in which he recounted the facts of the case, and remarked with much plainness upon his base conduct in denouncing him in this manner before his large and excitable congregation of Irish people, after the fashion of his brethren in Ireland, when they wish to get rid, by *assassination*, of a Protestant who has offended them! To this letter, a friend of the Rev. Mr. McFarland, over the signature of "Vindex" attempted to reply. To this communication, Mr. Dickson wrote a second "Letter," which we subjoin entire. It will be read with interest and profit.

To "Vindex:"

MY VERY DEAR SIR:—I am surprised that the Rev. Mr. McFarland should acknowledge, in so public a manner, his inability to defend the priesthood against the charge of inhumanity to their own suffering poor, which I so plainly made; and that he should have committed his defence to one so

poorly qualified for such a work as yourself. You must see from the foregoing letter, that the Reverend gentleman has fully admitted the truth of the charge that I made in my first article, which appeared in the Morning Herald of the 16th of February. He admitted in his communication, which appeared in the same paper on the 20th inst. that "the woman referred to called on the priest and handed him a dollar;" that "he took it from her, requesting her to send some of her family to him that he might provide for them." He also says that "that money has been returned with interest." Now I have shown that if the first promise was ever made, there is no probability that it was fulfilled previous to the time when that article was written. Neither he nor you affirm any such thing, nor do either of you assert that that money was returned until he was compelled to send it back by public exposure, though he was particularly called upon to answer my questions upon that point. Why, then, should I pursue this subject any further? You are aware that such things are common occurrences, in this and all other countries, where the priest and the poor meet together.

"But now, dear Sir, I will pay my respects to you. It is true, your communication is not deserving of any attention, if judged by its actual merits, and I run some risk of lowering myself, in the estimation of judicious and sensible persons, by noticing it at all. But, personally, I esteem you for your integrity and energy in the private and business relations of life, and for your benevolence as a man. You seem to think that my letter to the Rev. Mr. McFarland partook somewhat of the spirit of bravado, and that the address of the priest, with reference to me, was neither intended nor calculated to expose me to any danger, either in person or property. I can assure you that nothing was farther from my intention, than to boast of courage. Many believed that I was in danger. Many in that large congregation of which you speak were moved to tears, they returned to their places of abode weeping, and threats of a serious character were uttered, as can be established by unimpeachable testimony. It is impossible that such an address to such a people could have had any other effect. You are aware that the great body of your people are very ignorant and very excitable, and that they are under the controlling power of the priest, whose voice in the church is to them as the voice of God. Ah, Sir, I do not speak of their ignorance, by way of reproach; for it is not their fault, but their misfortune. The priesthood is alone to blame for this. Your Church has never advocated the cause of general education among the masses: she has always acted upon the principle that 'ignorance is the mother of devotion.' Read, Sir, the following from a Catholic journal published in St. Louis, Mo. and blush for a nominally Christian Church, which in this age and country, can either advocate or tolerate such sentiments:

"'We think that the 'masses' were never less happy, less respectable,

and less respected, than they have been since the Reformation, and particularly within the last fifty or one hundred years—since Lord Brougham caught the mania of teaching them to read, and communicated the disease to a large proportion of the English nation, of which in spite of all our talk, we are too often the servile imitators.

“‘We do not believe that the masses are one whit *more happy, more respectable, or better informed*, for knowing how to read. We unhesitatingly declare that we regard the invention of *printing* as the reverse of a blessing: and our modern ideas of education as essentially erroneous.’—*Shepherd of the Valley*, Oct. 22, 1852.

“To a people proverbially generous and confiding, but who have been kept in almost brutal ignorance by the very priests in whom they confided, did the pastor of St. John’s deliver his intemperate address, with reference to myself, during the regular services on the Sabbath! I could not blame the people for feeling keenly; but I do blame the cowardly conduct of the priest who attempted to work upon their prejudices and passions to my disadvantage.

“There is another point in your letter to which I would ask your serious attention. You seem surprised that I should speak of my ancestors as having suffered persecution from the Roman Catholic Church, and your readers would be led to imagine that that Church had always acted on the *defensive*, and like the Apostles and their immediate successors, had taken joyfully the spoiling of their goods. But surely nothing could be more false than such an impression! I have no heart, dear Sir, to go over the sufferings and wrongs of ill-fated Ireland. I cannot dwell upon the indiscriminate massacre of the Irish Protestants on the 23d of October, 1641. Every Protestant who fell in the way of the conspirators was murdered. No age, no condition, no relation, companion, or friend was spared! But I will not dwell upon the sad and sorrowful scenes that have been enacted on that lovely island. I freely admit that the Catholics, in their turn, have long suffered cruel and unjust oppression from a nominally Protestant government. Let us, therefore, if we can, forget the past: let us pass over the reigns of Henry and James, or Mary and Elizabeth: let us forget St. Bartholomew’s day in France, Augt. 24th, 1572, the 60,000 Protestants who on that day were murdered in Paris and throughout the Provinces, and the processions and rejoicings at Rome, by order of his Holiness, when the news of that sad event was brought to the Eternal City: let us forget the Revocation of the Edict of Nantz during the latter part of the reign of Louis the Fourteenth, and the tortures, persecutions, and deaths to which the Protestants were then exposed. We admit that Protestants have persecuted Catholics, though *never* when acting in accordance with their own religious principles. The first principle of Protestantism is in direct opposition to the spirit of persecution. It pro-

claims always and everywhere, that "God alone is Lord of the conscience," and that man cannot be called to account by a fellow man for his religious faith. You may adopt the creed of the Romanist, or of the Unitarian, or of the Universalist, or of the infidel, with the full assurance that where the unfettered spirit of Protestantism prevails, there no one will molest you or make you afraid.—When Protestants have persecuted, they have done it in opposition to the foundation principles of their religious creed, influenced by the spirit of Romanism, which clung to them long after they left that Church; but when Roman Catholics persecute, they do it *on principle*: their creed is necessarily and essentially intolerant—it can not brook a rival. I will endeavor to prove this by unquestionable authority, and I will show you that no man can be a genuine Roman Catholic, and, at the same time honestly attached to the principles of civil and religious liberty, as set forth in the Declaration of Independence, and the Constitution of these United States.

I have said that the Church of Rome is necessarily and essentially intolerant. She never has conceded to man the right to worship God according to the dictates of his own conscience and reason. Even Archbishop Hughes defines religious liberty to be "the right to worship God in the manner which God has appointed, evidently reserving to *the Church* the right to determine what that manner is. Attend to the following quotations from Catholic writers of high authority in your Church:

"Religious Liberty in the sense of a liberty possessed by every man to choose his religion, is one of the most wretched delusions ever foisted on this age by the father of all deceit."—*The Rambler*, 1853.

"The Church is of necessity intolerant. Heresy she endures when and where she must; but she hates it, and directs all her energies to its destruction. If Catholics ever gain an immense numerical majority, religious freedom in this country is at an end. So our enemies say. So we believe."—*Shepherd of the Valley*, November 23, 1851.

"The liberty of heresy and unbelief is *not* a natural right. * * *

'All the rights the *sects* have or can have are derived from the State, and rest on expediency. As they have in their character of sects, hostile to the true religion, no rights under the law of nature or the law of God, they are neither wronged nor deprived of liberty if the State refuses to grant them any rights at all?'—*Brownson's Review*, Oct. '52, page 456.

"We found the age clammoring for religious liberty * * * maintaining that every man has the natural right to be of what religion he chooses, thus denying the essential distinction between truth and falsehood, virtue and vice. Were we to be silent and suffer manifest error to be imbibed by our Catholic communities? * * * We found a very general disposition among the Catholic laity to separate religion from politics, to

emancipate politics from the Christian law, to vote God out of the State, and set up the people against the Almighty. Was this, in these revolutionary times, to be passed over in silence, and no effort made to arrest the tide of political atheism.—*Brownson's Review*, Jan. '54, page 101.

"The Freeman's Journal, the organ of Bishop Hughes, said some time since in reference to Mr. Hastings, the chaplain of the American Embassy at Rome, that if he should "make a single convert he would be kicked out of Rome, though Mr. Cass should bundle up his traps and follow him." These are not the sentiments of individual writers, the whole Church is responsible for them. Mr. Brownson's Journal is endorsed by nearly the whole Roman Catholic Hierarchy, in this country—six Archbishops and thirty-three Bishops; and he says that he writes nothing without the sanction of his Bishop, and that these principles were given him to maintain and defend. You cannot but perceive that these principles which are openly avowed in all parts of our country, are most intolerant and persecuting, but they have this merit, they harmonize with the conduct and teachings of your Church in all ages. Thus Bellarmin, whom your priest knows to be a writer of the highest authority in matters of faith, says, 'that heretics condemned by the Church may be punished with temporal penalties, and even with death. In the first place' he reasons, 'this is proved by the Scriptures. It is proved, secondly, by the opinions and laws of the emperors which the Church has always approved. It is proved, thirdly, by the laws of the Church. Fourthly, it is proved by the testimony of the Fathers. Lastly, it is proved by natural reason. That heretics were often burned or otherwise put to death by the Church, may be proved by adducing a few from many examples.'—*Bellarmin's Works*, book 3, chap. 21. 'The Church or Christian princes are not blamed for putting heretics to death. The blood of heretics is not the blood of saints, no more than the blood of thieves, man-killers, and other malefactors—for the shedding of which blood by the order of justice, no commonwealth shall answer.'—*Peter Dens*.

"That popes and general councils have passed the most bloody and persecuting laws against all whom they were pleased to denominate as heretics, is now generally conceded by intelligent defenders of the Catholic faith, and it is maintained, as we have seen, that if they should ever obtain a decided numerical majority in this country, that they will be bound by the very nature of their religion to act on the same principles, and consequently religious liberty will thus be at an end. '*So our enemies say. So say we.*'

"Do you then, dear Sir, coincide in faith with the Church of Rome on this point, or with American Protestants? Dare you cherish anything, as an article of faith, which the Church has not authorized and taught? Can you be a genuine Roman Catholic and yet reject the Pope's supremacy in things temporal? Hear what the Council of Trent says: 'Sitting in the

chair in which Peter the prince of the Apostles sat to the close of his life, the Church recognizes in his person the most *exalted degrees of dignity and the full amplitude of jurisdiction, a dignity and jurisdiction not based on synodal or other human constitutions, but emanating from no less authority than God Himself.* Do you see here any limitation of power, and has he not claimed from the faithful unreasoning obedience in all matters, civil as well as religious? 'The Church (in the person of the Pope) bears, by divine right, both swords, (temporal and spiritual.) The temporal sovereign holds it, (the temporal sword of power,) *to be exercised under her directions.*'—*Brownson's Rev.* 1854, p. 57. 'We believe in the direct temporal authority of the Pope as Vicar of Jesus Christ on earth.'—*Ibid*, page 57.

"The Church judges rulers as well as the ruled. The spirit of the age still claims absolute independence for the civil powers, substituting the Pope for kings and princes. To refute the errors of our times, it has been found necessary to fall back on the strong papal doctrines of this and the preceding article.'—*Shepherd of the Valley*, July 16, 1853.

"I say with Brownson, that if the Church should declare *that the Constitution and every existence of this or any other country should be extinguished*, it is a solemn ordinance of God Himself, and *every good Catholic would be bound*, under the penalty of the terrible punishment pronounced against the disobedient, *to obey.*'—*Apostolicus*, '53.

"You must perceive that these teachings are utterly subversive of the Declaration of Independence and the Constitution of the United States. How then can you be a genuine Romanist and a Republican at the same time? Hear your oracle Brownson again:

"The sorriest sight to us is a Catholic throwing up his cap and shouting, 'All hail, Democracy.'—*Brownson's Rev.* Oct. 52, p. 554-8.

"The Russian and American are the two great aggressive powers of the age, and they threaten to meet ere long, in China or India, to dispute the empire of the world, and the triumph of either will be the triumph of Heathenism and the oppression of the Church of God. * * * Where, if not in Austria, under God and His Church, is the hope of Christian freemen, &c.'—*Brownson's Rev.* Jan. '54—pp. 31-2.

"Are you then an American at heart, or a Catholic? Have you adopted the principles of freedom merely for the present and to suit your convenience, or are you a true Republican Democrat, insisting that liberty belongs to man as man, that it is God's great gift to humanity, and that he, be he king or priest, is an oppressor and a robber who deprives him of it? Will you advocate this divine right of man to himself against King and Cardinal, Pope and Prelate, always and everywhere? Then keep away from Italy. You would not be safe one day in any Catholic country in the world. The Pope would disown you, Bishops would burn you, and their Kings would

give your dust to the winds. Why then should you mock at my reference to the flag of our country and the safety it affords to all who sit beneath its shadow?

"You say that 'you would protect me if I was in danger.' If I were in Italy and should give a copy of the Word of God to a poor fellow-man would you protect me *then* and *there*, if you had the power? Do not say yes; you cannot honestly answer in the affirmative without renouncing Romanism.

"I have no desire to excite any unjust prejudice against my Catholic fellow-citizens. Whatever may be the faults of that portion of them to which you belong, there is much in their character that is generous and noble: and I owe them a lasting debt of gratitude for their kindness, in days that are long past and gone, to my nearest earthly relative. But when you ask me to love not only my countrymen but also a *religion* which has for centuries *degraded and brutalized* them, you ask an impossibility. There is not in the entire of Europe a people who possess more genius, talent and enthusiasm. Why then have they remained so long degraded and wretched? Tell me not of English oppression. There was Scotland with but a handful of men, and she contended successfully against the same power, and finally in place of being conquered placed her king upon the English throne. But Scotland was Protestant; she was not strangled nor bled to death by the priests!

"Do not suppose that I indulge any fear of the destruction of liberty in these United States by the increase of Catholic influence. The sun on the dial of freedom never goes back. The priests have engaged in a hopeless task. They might as well attempt to dam up Niagara, as to roll back the tide of democracy which is yearly becoming more and more conscious of its power, and will brook no restraint but the restraints of law, which of its own free will it imposes on itself.

"I like, dear Sir, the suggestion of the Editor of the 'Evening Telegraph.' He proposed a few days since to Americanize the Catholic Church, by raising up a native ministry, and using other means to bring her into harmony with the free principles of our age and country. But what a confession is this for a Catholic to make! It is a frank and manly admission that this Church is now and has been opposed to civil and religious liberty. I do not desire to discourage any attempts in this direction, by insinuating that it may be difficult to change the faith and the polity of an *infallible* Church. But as the unchangeable has changed—as the infallible has erred—as she has been infallibly wrong on certain important matters, let us go for Americanizing the Church of Rome, even if we have to dispense with Pope and Prelate and bring the system back to the spirit and standard of the Christian Church in

Apostolic times. I go for Americanizing, or rather Christianizing, the Church of Rome.

"And now, dear Sir, I leave this subject to your serious meditation, hoping that you will protest against the cruel and oppressive sentiments which have held sway in your Church for more than a thousand years. For your poor people I cherish the deepest sympathy, and my heart's desire and prayer to God is that they may be delivered from the ignorance that now blinds them, and the spiritual despotism that now crushes them. I cannot respect the priest: I do not believe that it is possible for any intelligent man who knows what a priest is, and how he is made, to respect him. I pity him, from the lowest depths of my heart I pity him. He is but a wheel in the vast system of oppression which has rested like the nightmare on the bosom of the world, strangling every free thought, and sucking the very life out of humanity. Truly yours."

A FRIEND OF THE POOR.

THE CUMBERLAND PRESBYTERIAN CHURCH, AND THE AMERICAN AND FOREIGN CHRISTIAN UNION.

In our number for June we stated the Rev. Mr. Rosseter, the Society's District Secretary for the West, had attended the late meeting of the General Assembly of the Cumberland Presbyterian Church, held at Memphis, and received from that body a most cordial and fraternal welcome. This is fully attested by the following Editorial from the *Watchman and Evangelist*, one of the organs of that large and growing Church.

THE AMERICAN AND FOREIGN CHRISTIAN UNION.

"At the recent meeting of our General Assembly, one of the District Secretaries of this new, but excellent organization, Rev. W. D. Rosseter, of Madison, Indiana, being present, was *unanimously* invited to address the body in regard to the important objects and efforts of the Society. Brother Rosseter promptly responded, giving the Assembly a summary, but very comprehensive and interesting statement of its operations and results.

"The American and Foreign Christian Union was formed in May, 1849, by a merging of three other Societies, at that time existing, and engaged in efforts of a common character, though in different portions of the field. It was formed upon the same great basis as the *American Bible Society*, and is composed of members of all the evangelical denominations in the United States. Its object is to diffuse evangelical religion, wherever a corrupted form of Christianity exists, and specially among the *Roman Catholic* portions of our race, to whom chiefly it is directing, at the present time, its

aims. In seeking to reach and influence this portion of mankind, reliance is placed mainly upon a class of men who were once Romanists, but who have been converted to our purer and nobler faith.

"Mr. Rosseter showed conclusively, that to succeed in even *reaching* these deluded masses, such a class of men were indispensably requisite;—which statement was elucidated by several interesting facts. The Reformation of the sixteenth century was cited as an illustration in point, its originators and participants being chiefly converts to Christ from that system. So, said Mr. Rosseter, the whole observation and experience of the American and Foreign Christian Union, during the five years of its history, has proved both the wisdom and the indispensableness of such men as laborers in such a field.

"Mr. R. stated that the American and Foreign Christian Union has had in its employ, the year just closed, about *one hundred and thirty missionaries, ninety of whom have labored within the limits of the United States.*

"The plan of operations upon which these missionaries proceed was portrayed by the speaker. Not to attack, said he, or to abuse these masses, but to win their confidence by acts of Christian sympathy and kindness; excite their interest in the missionary, as a friend and well-wisher; and *at length*, when confidence and interest have been secured, then commence a Sabbath school, a Bible class, a weekly prayer and conversation meeting, and thus proceed slowly till a congregation is secured. A few instances of interest were cited as illustrations of this kind of effort.

"And in carrying out this plan Mr. R. remarked, the success of this Society's operations evinced most clearly the feasibility and appropriateness of such modes of operation. Thirty-eight missions now exist in the United States among our Roman Catholic population—several congregations, some of them already self-sustaining, have been gathered from the same field, and thousands of this portion of our citizens are now found under the instructions of the missionaries of the Society.

"The consideration that no *incidental, indirect, or merely denominational* effort could do the needed work among this kind of our population, was most satisfactorily argued and sustained. The demand for the most prompt and efficient action in behalf of the Romanists in our midst, arising from the already tremendous influence of both priests and laity, who in large numbers are every day arriving in our country,—from the numbers expected here during the present year, from their remarkable efforts during the past year, —was likewise most clearly presented.

"In concluding, Mr. Rosseter, after congratulating the Assembly in behalf of the Board represented by him upon the remarkable growth of the Cumberland Presbyterian Church and the glorious prospective before it, requested two things of the body whom he was addressing.

"First. The action of the Assembly in reference to an annual sermon throughout the bounds of the Church, by all the ministers of the Church, upon the nature and designs of Romanism throughout the United States, and the duty of the American Church in relation thereto.

"And Secondly. The action of the Assembly in regard to assigning a day therefor during the coming year, when in connection with the above, the nature, objects, and claims of the American and Foreign Christian Union should be presented, and collections, wherever practicable, be made therefor.

"Mr. Rosseter having concluded, upon motion, Rev. Messrs. Bryan, Lowry, and Goodlett, were appointed a committee to take the subject into consideration and report some suitable action to the Assembly."

The Watchman and Evangelist of June 16th, states that the above-named Committee submitted the following Report, which was well received by the General Assembly. The Resolutions recommended by the Committee were unanimously adopted.

"The Committee appointed by the General Assembly of the Cumberland Presbyterian Church, in regard to the objects and claims of the American and Foreign Christian Union, would respectfully report the following minute and resolutions :

"This Assembly having heard with pleasure the interesting statements of Rev. W. D. Rosseter, one of the District Secretaries of the American and Foreign Christian Union, in respect to its origin, objects, and efforts, and the success of its labors, especially within the limits of these United States, do therefore,

"*Resolve*, 1st. That the providences of the Great Head of the Church seem at the present time, as never before, to be demanding of the Church a special regard, both in their prayers and efforts, for the thousands of the deluded followers of the Man of Sin, now in our midst.

"*Resolve*, 2d. That it is the decided opinion of this General Assembly, that no incidental or indirect effort will ever accomplish the evangelization of this class of men.

"*Resolve*, 3d. That we therefore hail with increased delight, the organization of the American and Foreign Christian Union ; so Catholic in its character, so noble and Christlike in its designs, so well adapted in the *modus* of its operations to reach this class of men, and whose success has been so significant and blessed.

Resolve, 4th. That the remarkable success of the American and Foreign Christian Union, in gaining already access to *thousands* of our Romish citizens, should rebuke the unbelief of the Church in regard to the conversion

of Roman Catholics, and inspire it with new faith and hope in the promises of God, and stronger desires to bear a part in the great work of saving the lost.

Resolve 5th. That the American and Foreign Christian Union is well worthy the regard, the co-operation, and the patronage of all who love our Lord Jesus Christ and His blessed cause, and we do reiterate the recommendation of our last General Assembly, and commend it to the confidence and patronage of all the churches in our connection.

Resolve, 6th. That in consideration of the fact, that the American and Foreign Christian Union are desirous of promptly extending their missions throughout the West and South, so soon as the means can be procured therefor, this General Assembly do recommend that the first Sabbath in July of the present year be set apart as a time when, so far as practicable, the object and claims of this Society shall be simultaneously presented to all our congregations, and collections be made in its behalf, to be forwarded to the Rev. W. D. Rosseter, its Secretary for the West, at Madison, Indiana: and that at the same time our ministers be requested to instruct our people upon the designs and efforts of the Romish Church in this land."

A. M. BRYAN, *Ch'man.*

A. G. GOODLETT.

DAVID LOWRY.

The same paper contains an appropriate Address from Mr. Rosseter to the churches of that Body, on the importance of their systematically aiding the Society by annually taking up collections in *its behalf*.

In this connection, we would state that the Board of Directors, not long since, voted that the Magazine should be sent gratuitously to every pastor for the entire year in which he causes a collection to be taken up in his Church for the Society. When we say *gratuitously*, we mean that there will be nothing to pay for the Magazine itself; the *postage* will be paid by the recipient, but *that* will only be six cents a year, if paid in advance.

OUR OWN OPERATIONS.

NOT having anything of special or extraordinary interest to communicate this month, in relation to the work in the Home Field, which is going on in a quiet and effective way, we have given up a larger number of pages than usual to subjects of general but not in-

ferior importance. The question of religious liberty is one, indeed, of infinite moment. It is high time that our people should know where the Hierarchy of the Roman Catholic Church of these United States stand, in regard to that great question. Thanks to Archbishop Hughes, *The Freeman's Journal*, the now defunct *Shepherd of the Valley*, *Brownson's Review*, and other Roman Catholic Journals, they are in a fair way to be put in possession of that knowledge.

As to the Foreign Field, we have received many things of great interest, especially from France, Italy, and Belgium, but at too late an hour to avail ourselves of them for the present Number. At the last meeting of the Board, we may state, the Rev. Mr. Dudas, a converted Hungarian priest, was appointed to labor among the Hungarian, Polish, and German Roman Catholics in Turkey, especially those about the Capital, and in the Valley of the Danube.

Movements of Rome.

ST. LOUIS CHURCH IN BUFFALO—EXCOMMUNICATION OF THE TRUSTEES.

The following document makes its appearance in the Buffalo papers :

"Whereas, The so-called Trustees of St. Louis Church, though frequently warned of their un-Catholic proceedings, and duly notified of impending excommunication, cease not their usurpations against Church law and discipline ; and whereas, the National Council, held at Baltimore in 1852, declares that all who do what said Trustees have long been doing, are, by the very fact, under the sentence of excommunication, pronounced by the Holy Council of Trent against such transgressors of Church discipline ; and whereas the said Trustees did themselves appeal to Rome, and the Holy See sent a Nuncio to decide their case, who judged that the Trustees were wrong, that the Bishop was right, and that he "could not have acted otherwise than he did." Whereas, then, the Nuncio exhorted the refractory and the Trustees to obey their Bishop, and said : "The congregation of St. Louis Church, by adopting the course indicated, which alone is just and indispensable, will give a noble proof of faith and charity. But if they refuse, I can only see in them persons faithless to their duties, who can never be received as obedient sons of the Church of God." The learned Nuncio ending his mission by those words of his last letter to the Trustees : "Now,

then, it becomes my duty to say that your answer is truly painful, especially to an envoy of the Holy Father, to whom you referred your case. The sad conviction forces itself on me, that you disregard altogether Catholic principles; consequently if you persist, it only remains for me to deplore the sad position in which you place yourselves in the face of the Church; but the responsibility rests on yourselves." The same learned and pious Nuncio, writing to the Bishop, says of the Trustees and their abettors: "I consider them as not being Catholics at heart; and, Rt. Rev. Sir, should your Episcopal ministry inspire you to declare so, in order that good Catholics may know who are their brethren, and who are not, and that those who are now led astray may no longer be deceived as to right or participation in the benedictions and benefits of the Catholic church, I leave it to your holy inspirations." Finally, whereas the Holy See has since approved the judgment of the Nuncio, though sad and reluctant, the Bishop is bound to fulfil his duty. Alas! an article which the Trustees have just published in the public papers, boasting, amid many untruths, of their determination never to comply with the decision of the Holy Father, renders this sad duty more imperative. I then declare the said Trustees of St. Louis Church, in Buffalo, to wit: Messrs. Martin Roth, Alexander Allenbrand, Michael Mesmer, Jacob Wilhelm, George Fisher, Nicholas Ottenot, J. P. Munschauer, to be excommunicated with the major or greater excommunication; and through the authority given to His Church by the Almighty God, Father, Son, and Holy Ghost, I do hereby, then, excommunicate them; declaring further, that all who may henceforward accept the office of Trustee in St. Louis Church, to continue the present unholy opposition to Church discipline, will, *ipso facto*, that is, by the very fact, incur the same major excommunication.

"Pray for their conversion, that they may return to Catholic unity, and that their souls may be saved in the day of judgment.

"Given in the feast of the Octave of Christi, 22d June, 1854, from our residence in Buffalo.
† JOHN, Bishop of Buffalo."

And so the long agony is over! The Trustees of the church of St. Louis have been excommunicated by the Bishop of Buffalo! This is what we have long been looking for. What will come next? We must wait awhile if we would know.

View of Public Affairs.

BOTH Houses of Congress have agreed to adjourn on the fourth day of the present month. There has certainly been a great deal of

time spent to but little purpose by that body since it came together in the first week of December last. We fear that some of its acts, whatever may have been the motives in which they originated, have laid the foundation for most serious and even exasperating conflicts of a sectional character. There have been, even in the Senate, some very acrimonious discussions, which, if kept up, must lead to the most unhappy results. We have never needed, more than at the present time, wise and good men at the head of the nation. It is the privilege of the Christian to go with confidence to Him who is the "Father of lights," and the "Giver of every good and perfect gift," and beseech Him to be our God and Guide, as he was our fathers', and to carry us safely through the dangers which menace us from within and from without. The riots in reference to "fugitive slaves," as well as those which have been gotten up in some places on account of "street-preaching," have excited no little concern in the minds of many of our wisest and best citizens.

In many places the American and Protestant party, called the "Know-Nothings," have exerted a great influence upon the municipal elections. It is manifest that they are likely, for a while at least, to constitute a powerful element in the political affairs of the nation, especially in the cities and densely populous districts in which there are many foreigners.

Up to the time of this writing (July 4th) no very important events have occurred in the "Eastern War," as it is called. Large bodies of English and French troops have arrived at Gallipoli, Constantinople, Scutari, (a city in Asia, opposite to Constantinople,) and thence have been forwarded to Varna and other points on or near the scene of action in the Lower Valley of the Danube. Much doubt hangs over the future movements of the Russian forces, mainly on the north or left bank of that river. If Marshal Paskievitch, or Gortchakoff (who is reported to have taken the chief command again, in consequence of the Marshal's having received a wound at the siege of Silistria,) should conclude to seek a great battle with the allied forces in the Valley of the Danube, and, if successful, to push on to Adrianople, or the Capital itself, it cannot be long until we hear of something decisive from that quarter. But should the Russians retire from the "Danubian Principalities" in consequence of Austria's movements, or should they even retire into Moldavia, the more northern of the two, it is quite possible that an effort will be made by the forces of France and England, aided by their fleets,

to get possession of the Crimea and its strong places, the most important of which is Sebastapol. Nothing of importance has as yet been accomplished by the allied fleets, in either the Black Sea or the Baltic, though it is probable that we shall soon hear that attempts have been made to bring the Russians to action.

The more we consider this war, the more we are convinced that nothing very effectual is to be expected from it in the way of permanently restraining, much less curtailing, the power of Russia. If Austria and Prussia possessed much real constitutional liberty, they might, it is probable, be completely detached from their alliance with that empire, which has subsisted for a long time. But such is not the case. We cannot therefore hope at present for a well founded and abiding coalition of Austria and Prussia with England and France, against the "great Northern Power." The only thing which can place matters on a sure footing in Europe, is to give unity and independence to Italy, to raise up Poland and Hungary, and give each that extent of territory which its nationality (defined by language) demands, and to consolidate Germany. All this, we believe, will come; but it will probably be the result of a grand *popular* movement, such as Europe has never yet seen. But the future is with God.

Juvenile Department.

DIALOGUE NO. 15.

BETWEEN A FATHER AND HIS TWO SONS, EDWARD AND WILLIAM.

Of France, (Ninth Conversation.)

Willie. Well, dear father, I am glad that we are to have another conversation. It is now two months since we had one.

Father. Yes, Willie, this is true; but you know that we have been hindered by many things. But now we are going to resume these little conferences. Let me see—where did we leave off?

Eddie. I think, dear father, that you said that we should have one more conversation about France.

Father. I remember it. We had come down to the days of the "Great Revolution" of that country, that which commenced in 1789, and lasted many years, and of which the Revolutions of 1830 and 1848 were a sort of continuance. They were, in fact, effects of the same cause.

Willie. I think you told us that the Great Napoleon did much for the Protestants, and for religious liberty.

Father. That is true. And it was in his day, and under his reign, that the beginning of the religious movements, which have been going on in France in the present times, were seen. That wonderful man was a great friend to the Protestants. A little circumstance will prove this. When his coronation as emperor took place (on the 2d day of December, in 1804,) the Presidents of the Protestant Consistories were specially invited to attend. The following are the remarkable words which he addressed to them on that occasion:

"I see with much pleasure, the pastors of the Reformed Churches of France assembled here, and I seize with eagerness this occasion to testify to them how much I have ever been satisfied with all that has been reported to me respecting the fidelity and good conduct of the pastors and of the citizens of the different Protestant Communions. I greatly desire that they may know that it is my intention and my firm desire to maintain liberty of worship. The empire of the Law terminates where the empire of the Conscience commences. Neither the Law nor the Prince can do any thing contrary to that liberty. Such are my principles and those of my nature; and if any one of those of my race that may succeed me should forget the oath which I have taken, and deceived by the influence of a false conscience, proceeds to violate it, I devote him to public animadversion, and I authorize you to call him a Nero."

This address may be found in the "Moniteur," the official journal of the empire, of that date.

Eddie. Would it not be well if his nephew, Napoleon III. should be reminded of this remarkable speech?

Father. This has been recently done. But let us go on to other matters.

The reign of the Great Napoleon was one of much excitement, and almost continual war with the surrounding nations. It was therefore very unfavorable to the promotion of Religion. There was very little piety among the Protestants, who were not the one-twentieth part of the population. How could there be? Very few had ever heard a Protestant sermon. They had very few religious books. Very few of them had a Bible. Of the several hundreds of young men who rushed into the ministry when Bonaparte gave the Protestant Church a legal existence, few were converted men—though all were, so far as I know, moral and well informed.

Willie. But a great change has been going on in that country of late years, if we may judge from what I have heard you say, dear father.

Father. Yes, Willie, a great change has indeed been going on. First of all, a Bible Society was formed among the Protestants in the year 1819, but only for the benefit of the Protestants. Louis XVIII. was then on the throne,

and the Jesuits had again acquired much influence in that country. Still that Society did much good. A few years later the "Paris Tract Society" was formed, which has published and put in circulation several millions of excellent Tracts. About the same time, the "Society for Evangelical Missions among the unevangelized nations" was organized, which now has more than twenty excellent missionaries at work in the south eastern part of Africa.

Willie. I have heard you say, dear father, that this Society owed its existence (under God) to the Rev. Dr. King, our American missionary at Athens, in Greece.

Father. That is true. Dr. King (or Mr. King as he then was) had been prosecuting the study of the Oriental languages at Paris, under the famous De Sacy, when he received a pressing letter from his friend, the Rev. Mr. Fisk, an American missionary in Palestine, begging him to come and help him for three years, in Mr. Parsons' place, who had died. Mr. King showed that letter to a few Christian friends at Paris, who said to him: "If you will go we will form a little association and support you." That was the origin of the Society of which we are speaking. After three years Mr. King returned to this country for a season, and on his going back to the East he was supported by a Missionary Society in his own country.

After the Revolution of July, 1830, other societies arose among the Protestants in France. The first was the "French and Foreign Bible Society," which was formed in 1831, which has been actively engaged for twenty-three years in distributing the Word of God throughout that country, among all classes of people, aided by, or in conjunction with, the British and Foreign Bible Society. More than 3,000,000 copies have been placed in the hands of the people of France during that time.

The "Evangelical Society of France" was organized in 1833. That Society is a "Home Missionary Society," and has done a great work.

Willie. I think that that was the Society with which you, dear father, had most to do, when we lived in Paris.

Father. Yes, Willie; though I had also something to do with the "Evangelical Society of Geneva" during the latter part of our residence in Europe, which was from March, 1835 to October, 1843.

Within a few years the "Central Protestant Evangelical Society" has been formed. It is supported by the evangelical churches which are still connected with the "Reformed Church of France;" just as the "Evangelical Society of France" is now in the hands of the evangelical churches and chapels (some twenty-five or thirty in number) which have separated from the National Church, and are embraced in a "Free Synod."

Some six or eight years ago a "Cent Society" was formed in France, which is called the "Protestant Sou Society." It raised last year 21,197

francs, or more than \$4000, and aids all the other societies. No one gives more than one cent per week to it.

Several other societies have also been formed of late years, including a Sunday-School Society. There are now no less than *fourteen* Societies in number, and the sum total of their receipts last year was not far from 700,000 francs, or \$140,000. All this shows that true religion is making progress in France. When I first went to France, in 1835, nineteen years ago, all the religious societies in France did not raise more than \$30,000 or \$35,000; *now*, those whose centre of direction is in Paris raise nearly \$140,000, as I have just said, and the work of God is steadily advancing. There are quite eight hundred, if not a thousand, evangelical laborers—pastors, evangelists, colporteurs, Bible-readers, and school-masters—in the Lord's vineyard in France; when I first went there there were scarcely one hundred and fifty, if so many. In hundreds of places the truth is gaining a foothold. Little congregations are gathering in large rooms in private houses. These rooms will be occupied till means be found for building church-edifices of larger or smaller dimensions.

Eddie. But is there not great opposition to all this movement from the part of government and of the priests?

Father.—From the part of the priests there is great opposition; and the local authorities, in many places, have made opposition too, in order to please the priesthood. The general government even has, in some of its branches—for instance, the Police and the Judiciary—lent itself to the opposition. Of late, however, there is some reason to believe that a better course will be pursued, and that there will be more religious liberty. It is not supposed that the Emperor is in favor of intolerance and persecution; on the contrary, he is believed to be liberal in his sentiments.

But, my dear boys, I think that it is now time for us to take up some other country, for we have spent a good many hours, and had a good many conversations, on France.

Eddie. But I hope, dear father, that you will have just one more conversation on France. I want to know something about the *infidelity* of that country, and how the colporteurs are received by the *Infidels* as well as the *Romanists* of that country.

Father. Be it so. Our last conversation on France shall relate to those things.

What a noble sentiment the "Great Napoleon" uttered when he said: "*The empire of the Law ends where the empire of Conscience begins!*" It should be written in brass.

Miscellaneous.

CONSECRATION VOWS.

"Thy Vows are upon me, O God."—Psalm, lvi. 12.

A holy Sabbath morn,
Calm and serene in all its glorious beauty,
Dawned on the world. Upon the silent air
The first soft breathings of the gentle Spring
Were wafted to the ear; and, stealing o'er the soul,
Awoke from out its inmost depths a hymn of grateful praise,
In sweet accord with Earth's pure melody.
Not one discordant note was heard in that glad coral song
Which Nature in her sweetest harmonies poured forth.

Within the hallowed walls
Of God's own temple, and beside God's sacred altar,
There we stood, a little band but lately gathered in the Saviour's fold,
To consecrate ourselves, in solemn vows, to Him,
The Shepherd of our souls.

A sacred awe
Stole o'er each heart, as there, in presence of our God,
Of angels, and of men, we vowed that we henceforth would live,
Not to ourselves, but unto "Him who died and rose again,"
That through His death each guilty soul might wake
To an immortal life.

Oh! may we never to those vows
Unfaithful prove; but ever through life's pilgrimage
Walk humbly with our God, in sweet, confiding trust,
Increasing love, and ever brightening hope,—
From strength to strength go on,
'Till in that Upper Temple we shall meet,
And with a countless throng of white-robed worshippers,
Ascribe "salvation to our God and to the Lamb"
In songs of endless praise.

C. H.

New Haven, April 4th, 1854.

CATHOLIC MOVEMENTS.—The Boston correspondent of the *Congregational Herald* writes: "Considerable attention has been directed to the Catholics within a week or two. Mother Flaherty's suit for the recovery of her daughter has failed, the judge having decided that the girl was at liberty to remain with her Protestant friend and be a Protestant if she chose, which thing she did choose "with a will," turning her back on Popery, priest, persecution, and the stripes and woes which had been her portion in a Catholic

home. Just now also, the Charlestown Convent question is up again; and this has led to some searching inquiry into the character of convents, and to the suggestion that a law should be passed by our Legislature subjecting convents and nunneries to a strict and vigilant oversight, and a police examination throughout once or twice a year, on the ground that they are institutions where young females are reported to be incarcerated and detained against their wills.

A WORD OF APOLOGY TO OUR SUBSCRIBERS AND PATRONS.

It was with very great regret that we found it impossible to get the Magazine for July to our subscribers and patrons in anything like good season. And this not owing to its not having been printed in good time, but because the Post Master of the City of New-York has thought proper to deny us the privilege (which we had enjoyed for several years) of sending off, in advance, the copies of the Magazine for Pastors, in order that they might receive them in time for the Monthly Concert of Prayer for Missions. The copies for July were allowed to lie in the Post Office several days before we were apprized of the Post Master's determination that such copies must hereafter be sent at the same time that the others were sent, and done up in the same way. Of course it took some time to re-assort all the parcels and do them up anew, and in many cases direct them anew. In this way much time was lost, and many of our friends did not receive their copies of the Magazine for more than two weeks after they should have had them. As we now know Mr. Post Master Fowler's construction of the Statute, we shall endeavor to conform to it, and so effectually as not to put our subscribers to inconvenience in the future. We do not charge either him or the Post Master General with having, in this matter, acted contrary to the law; but we are sorry that we did not receive notice in advance of the intention to withdraw such a favor, in order that we might make our arrangements to meet the case.

ONE WORD MORE TO OUR SUBSCRIBERS AND PATRONS.

We have to request that *whenever it is practicable*, remittances of

money be made to our Treasurer, or General Agent, by *draft*. We make this request because of the numerous instances in which letters containing money for the Society, and sent by the mail, have, within the last few months, failed to reach us. And redress, we are sorry to say, seems to be out of the question.

Notices of Books.

LIFE IN AETHIOPIA is the title of two beautiful volumes in 12mo. published by the Appletons. The work is from the pen of Mansfield Parkyns, an English gentleman of fortune, who spent three years—from 1847 to '50—in that remote and little known country. It is full of most interesting information of all sorts, set forth in a style simple and appropriate. This is just one of those works which we need in respect to almost the whole world, in order to make us know something of the *real* state of the human race—their manners and customs, the relative amount of their intelligence and civilization, their religion and its influences, the probability of success in spreading the Gospel, and the proper modes of conducting missionary effort, etc. etc.

A POPULAR ACCOUNT OF THE ANCIENT EGYPTIANS, by Sir J. Gardner Wilkinson, D. C. L., F. R. S., etc., in two large 12mo volumes, well printed and “illustrated with five hundred wood cuts.” This work is in part an abridgment of the large and justly celebrated work of the distinguished Author (which has for years been before the Public of England, and to some extent of this country,) with many valuable additions made from the observations of a recent visit to that wonderful country—one of the birth-places of the Arts and Customs which have exerted a wide-spread influence on the human race. The present work contains just the information needed by the *most* of people who desire to be well informed. We wish that it may have a circulation equal to its merits. It is published by the Harpers.

UTAH AND THE MORMONS, by Benjamin G. Ferris, late Secretary of Utah Territory. Published by the Harpers. This volume of 350 pages 12mo. contains a large amount of important information, which can not be too widely disseminated, respecting the history, government, doctrines, customs and prospects of the “Latter Day Saints”—in other words, of one of the greatest impostures which the world has seen since the days of Mohammed. Like its Arabian Original, this *American* imposture (we feel sad to write the word that designates a country and a people which have been so desecrated by the connection) owes its success to two of the strongest passions of poor depraved human nature, *Lust* and *Avarice*. We cannot but hope that this nation will be so enlightened by such books as this, that such a vile Community in the midst of the Western portion of our vast country will never be allowed to become a constituent member of our Confederacy. This Arch Villainy cannot endure for very many years. The Mormon Community has the elements that will effect its dissolution within its own bosom.

AFRICA AND THE AMERICAN FLAG is the title of a beautiful and most instructive volume from the press of the Appletons. The author is Commander Andrew H. Foote, one of that band of officers of the Navy and Army which (thanks to God)

is not small, who add to the lustre of true courage and great professional science, the crowning glory of unostentatious but real Christianity. This work has our best wishes for a great circulation, and its author and its Publishers deserve and receive our hearty thanks for giving it existence.

ARMENIA: A YEAR AT ERZERROOM, AND ON THE FRONTIERS OF RUSSIA, TURKEY AND PERSIA, by the Hon. Robert Curzon, (author of "Visits to the Monasteries of the Levant,") is a very valuable and interesting book, from the press of the Harpers. We can well recommend it for the various and important information which it contains. It has a good map of the country, and several other illustrations.

MORE WORLDS THAN ONE THE CREED OF THE PHILOSOPHER AND THE HOPE OF THE CHRISTIAN, by Sir David Brewster. Our American reading Public are indebted to Robert Carter & Brothers for this most excellent little volume. Its author is indeed of the "highest style of man"—a profound philosopher and a devout and humble Christian. Sir David Brewster is a Ruling Elder of the "Free Presbyterian Church of Scotland," and adorns his christian profession by a life becoming godliness.

THE POSITION OF CHRISTIANITY IN THE UNITED STATES, "in its relations with our Political Institutions, and specially with reference to Religious Instruction in the Public Schools." By Stephen Colwell, Esq. of Philadelphia, and published by Lippincott, Grambo & Co., an enterprising Bookselling House of that city. This volume of nearly 200 pages 8vo. is replete with most important knowledge on a subject of the greatest moment. It was written, as we well know, in obedience to the wishes of several distinguished men in France, Germany and Europe. We deem it a masterly production, and would express the hope that very many of our readers will procure and read it. They will be the wiser for doing so.

HARPER'S MAGAZINE, the NATIONAL MAGAZINE, PUTNAM'S MAGAZINE, and THE ECLECTIC MAGAZINE, for July, are all highly interesting, and each has its peculiar attractions and excellencies.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE
8th OF JUNE, TO THE 8th OF JULY, 1854.

NEW HAMPSHIRE.		Medford, Mystic Ch. to make Rev. Jacob M.	
Dennysville, Peter E. Vose, Esq. in full of		Manning, L. M.	\$31 84
fourth L. M.	\$10 00	Salem, Crombie-st. Ch.	32 06
Meridith Bridge, Cong. Ch.	11 75	Howard-st. Ch.	15 00
MASSACHUSETTS.		So. Deerfield, 1st Cong. Ch.	9 04
Pittsfield, Union Meeting at Rev. Mr. Harris' Ch.	42 79	Greenfield, 2d Cong. Ch. to make T. Dwight, Root, L. M.	30 62
Amherst, 2d Cong. Ch. \$10 of which completes the L. M. of C. L. Woodworth,	30 00	Chicopee, 3d Cong. Ch. in full to make A. L. Hubbard, L. M.	27 65
Charlestown, 1st Cong. Ch. to make James H. Goodrich, L. M.	49 50	Ludlow, Cong. Ch.	14 24
Winthrop Ch. to make George Hyde, L. M.	121 37	Shelburn Falls, Mrs. Sarah M. Smith towards L. M. \$5: E. Lamson to make Mrs. Melinda P. Lamson, L. M. \$30,	35 00
Andover, Theol. Seminary Ch. to make Rev. Calvin E. Stowe, D. D. and Samuel H. Taylor, L. Ms.	65 53	Cong. Ch. in part,	7 10
Westfield, A. Friend,	10 00	Bapt. Ch. a Lady,	70
Boston, Mt. Vernon Ch. Miss Hannah Woods,	5 00	RHODE ISLAND.	
Manchester, Cong. Ch.	12 05	Providence, Central Cong. Ch.	176 00
Malden, Cong. Ch. in part to make Rev. Aaron C. Adams, L. M.	25 00	CONNECTICUT.	
		South Britain, Garwood Platt, add. L. M.	10 00

Wethersfield, Timothy Stillman for L. M. \$30 00

Ms. for W. Q. Baker of Walthourville, &
S. M. Varnedoe of Riceboro, . . . \$26 00

NEW-YORK.

Tarrytown, A Friend, . . . 2 00
 Beekmantown, Presb. Ch. per Joel Smith, . . . 12 00
 Brooklyn, Rev. H. Garlich, . . . 7 50
 Glen's Falls, in part to make J. Hawkins,
 L. M. . . . 21 60
 Mechanicsville, . . . 3 00
 Utica, Dea. Hawley, . . . 1 00
 Watertown, 1st Presb. Ch. . . . 95 21
 Rodman, in part to make Rev. D. Spear L.M. . . . 22 13
 Lansingburgh, M. E. Ch. . . . 1 70
 1st Presb. Ch. . . . 16 11
 2d Presb. Ch. to complete L. M. of S.
 P. Welch, . . . 20 25
 Sauquoit, M. E. Ch. . . . 5 47
 Presb. Ch. in part, . . . 10 00
 Waterford, C. S. Bailey, . . . 2 00
 N. Y. City, Dr. Cheever through P. J. Gol-
 den, . . . 5 00
 Rev. Dr. De Witt, . . . 2 00
 Rev. Mr. McAuley, . . . 2 50
 Rev. J. N. McLeod, . . . 1 00
 Clarkson, Cong. Ch. . . . 6 00
 Westfield, Presb. Ch. \$24 4c. Bapt. Ch. \$5
 96c. to make Levant Rathburn, L. M. . . . 30 00
 Fredonia, Presb. Ch. C. E. Washburn in full
 L. M. \$10; Others, \$25 60c. . . . 35 60
 Dunkirk, Presb. Ch. . . . 8 50
 Genoa, 1st Presb. Ch. . . . 13 00
 Sherman, Cong. Ch. in part to make Rev. W.
 T. Reynolds, L. M. . . . 8 50
 Bapt. Ch. . . . 2 56
 Clarence, Presb. Ch. in part, . . . 5 63
 Meth Ch. . . . 44
 Lockport, "Aliquis," . . . 15 50
 Jamaica, 1st Presb. Ch. . . . 72 70

NEW JERSEY.

Six Miles Run, Refd. D. Ch. Rev. Dr. Sears,
 in part L. M. of Peter A. Voorhees, . . . 20 00
 E. Trenton, Presb. Ch. to make Rev. A. D.
 White, L. M. . . . 30 00
 Pennington, Mary L. Hale, to make herself
 a L. M. . . . 30 00
 Pluckamin, Elias Brown, Esq. . . . 5 00
 New Brunswick, A Friend, . . . 10 00
 Newark, Rev. W. Winnes' German Mission
 Monthly Concert, . . . 4 00

PENNSYLVANIA.

Sewickleyville, Prof. J. R. Williams, . . . 3 75

GEORGIA.

Liberty County, Midway Ch. in full of Life

KENTUCKY.

Danville, 1st & 2d Presb. Ch's. in part which
 makes Prof. O. Beatty & D. A. Russell,
 Esq. L. Ms. . . . 116 37
 1st Bapt. Ch. which makes Elder V.
 E. Kirtley, L. M. . . . 30 00
 1st M. E. Ch. . . . 15 10
 Louisville, 2d Presb. Ch. which makes Rev.
 J. J. Bullock, D. D. a L. D. . . . 93 70

MISSOURI.

St. Louis, 1st Asso. Refd. Presb. Ch. in part, . . . 20 25
 Union Presb. Ch. (N. S.) which makes
 Rev. Wm. Holmes, L. D. . . . 101 63
 Spruce-st. Presb. Ch. which consti-
 tutes Rev. Edmund Wright, L. M. . . . 30 00
 1st Christian Ch. which makes Rev. S.
 S. Church, L. D. . . . 100 00
 Centenary M. E. Ch. South, . . . 24 62
 Mound M. E. Ch. South, to make Rev.
 John Penman, L. M. . . . 30 30

ILLINOIS.

Springfield, 2d Presb. Ch. . . . 50 00
 La Salle, M. E. Ch. . . . 11 23

INDIANA.

Peru, N. S. Presb. Ch. . . . 81 55
 O. S. Presb. Ch. . . . 9 00
 M. E. Ch. to make Rev. Franklin Har-
 din, L. M. . . . 30 00

OHIO.

Adams Mills, Mrs. Mary Smith, . . . 4 00
 Springfield, Female Seminary in part, . . . 16 00

MICHIGAN.

Kalamazoo, Presb. Ch. . . . 10 50
 Ann Arbor, Presb. Ch. in part to make Rev.
 W. S. Curtis, L. D. . . . 57 00
 Albion, Bapt. Ch. . . . 1 00
 Edwardsburgh, Presb. Ch. . . . 22 35
 Adrian, Presb. Ch. . . . 34 17
 Cong. Ch. . . . 2 50

ERRATA.

Lunsford P. Tondell, Louisville, Kentucky;
 should be Lunsford P. Yandell, M. D.
 Terre Haute, Indiana, Rev. W. M. Cheevis is a
 L. Director, not in part, as reported in June.

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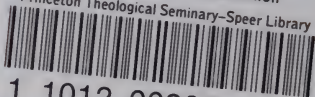
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